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*1891*  
THE

# HISTORY OF SANQUHAR

BY

JAMES BROWN

BURGH ASSESSOR

AUTHOR OF THE HISTORY OF THE SANQUHAR CURLING SOCIETY

*TO WHICH IS ADDED*

## THE FLORA AND FAUNA OF THE DISTRICT

By DR ANSTRUTHER DAVIDSON

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TO THE MOST NOBLE

**The Marquess of Bute, Baron Crichton of Sanquhar, K.T.,**

THE LINEAL DESCENDANT

OF THE FAMILY

WHO SO LONG RULED FROM SANQUHAR CASTLE,

THIS VOLUME IS,

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## P R E F A C E.

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THE feeling has frequently been expressed of late years that a history of Sanquhar would prove of no ordinary interest, considering the ancient origin of the town, its standing as one of the old Scottish burghs, its intimate connection through its old Castle and the doughty Crichtons, who ruled there with the most stirring period of our national history, and, at a later period, with the struggles of the Covenanters, and likewise, the antiquarian and topographical features of the district of which it is the centre.

It is true that a small history of the place was published in 1865 by the late Rev. Dr Simpson, but it was defective in various respects, particularly in that no attempt was made to treat of municipal affairs, or of social manners and customs. I waited, however, in the hope that the duty would be undertaken by some one more experienced in literary work, but there being no appearance of that, and as much valuable information to be derived from oral sources was in danger of being lost, I felt constrained to assume the task.

The first difficulty that presented itself was the plan of the book, having to deal as I had with a great mass of heterogeneous materials. No one plan was free from objections, and the present was adopted as involving the least confusion. Another difficulty was the extraordinary fatality that seems to have attached to the ancient records of the town and parish. The Minutes of the Town Council for the first 120 years have all disappeared, and those of the Kirk-Session and other public bodies are likewise defective; in this way, much information that would have been invaluable in the compilation of such a history, has been altogether lost. I have further to regret that I was denied access

to certain ancient charters of the Crichtons, recently discovered at Drumlanrig Castle, but now in the hands of a literary gentleman in Edinburgh, which would probably have thrown some light on the history of that family, and been the means of verifying much that may have been published on doubtful authority.

It is, however, my duty to acknowledge, which I now gratefully do, the obligations under which I rest for valuable assistance rendered in the performance of my task—to the family of the late Dr Simpson, for the liberty of making extracts from the history of Sanquhar published by him ; to the representatives of the late Dr Watson, Wanlockhead, and Mr Edmond, schoolmaster, there, for the description of the Wanlockhead Mines ; to Mr Thomas M'Naught, S.S.C., Edinburgh, for searches made in the State Records in Edinburgh ; to Mr Galloway, Inspector of Schools, for the list of derivations of place-names ; to Dr Anstruther Davidson, for the chapter contributed by him on the Flora and Fauna of the district, written during his residence in Sanquhar, thereby supplying an element of interest not often found in a local history ; to Mr J. R. Wilson, Royal Bank, for information on antiquarian matters, and for access to his valuable collection ; and to friends who have proved exceedingly helpful in other departments.

In face, therefore, of the serious drawbacks mentioned, but with the compensation of these valuable aids, I launch the book in the hope that, notwithstanding its many inherent imperfections, it may be received as a not unworthy history of a town and district, interesting from many points of view.

SANQUHAR, *August, 1891.*



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## CHAPTER I.

### TOPOGRAPHY.



**S**ANQUHAR is situated on the left bank of the Nith, twenty-six miles north-west of Dumfries. The Parish is eighteen miles in length, by five miles in breadth, and embraces an area of above sixty-one square miles. The Nith, which takes its rise in Ayrshire, a few miles above New Cumnock, passes into Dumfriesshire at a point eight miles north-west of Sanquhar, by an opening in the chain of hills which skirts the northern boundary of the county, and terminates in Corsancone, the hills on the west side of the valley being linked with the great Galloway range. Having traversed the parish of Kirkconnel for a distance of seven miles, the river enters the parish of Sanquhar at the point where it is joined by Crawick. This stream forms the boundary between the two parishes on the east side of the valley, while on the west they are divided by Kello, which flows into Nith two miles higher. On the right bank the ground rises gradually to a range of hills which runs parallel to the course of the river. These hills are very uniform in height, and are smooth and green to their summits. They contain two principal eminences, the Black Lorg, 2890, and Cairukinnow, 1813 feet in height. At the back of the range, and overlooking Scaur, is the tremendous precipice of Glenwhargen, rising almost perpendicularly to the height of about 1000 feet. The Black Lorg stands at the north-west corner of the county. Forming, as it does, the water-shed of this region,

the sources of several streams are to be found here, giving rise to the rhyme—

“ Euchan, Scaur, Kello, and Ken  
A’ rise oot o’ ae wee hill-en’.”

Kello, as has been said, forms the boundary between Sanquhar and Kirkconnel, while Euchan, taking a more southerly course, drains the west side of Sanquhar parish, and falls into Nith just opposite the town. Near the head of Euchan there is on the summit of the hill above Glenglass, Polvaird Loch, a sheet of water a little over three acres in extent, and unique both in its situation and appearance. It is situated on the top of a hill 1800 feet above sea-level. It is in shape a parallelogram, not quite rectangular, two of the opposite corners being drawn out on the line of the diagonal. Its sides are so regular as to give the impression of its having been the work of man, but it is one of the mountain-tarns, which are so common a feature of Scottish scenery. This loch has no surface feeder except the rainfall which may find its way into the little basin in which it lies. It is, however, undoubtedly fed by springs, as is evidenced by the fact that, notwithstanding its great elevation, it is never quite frozen over even in the severest winter. Nor had it any natural overflow except what trickled through some marshy ground on the north-west side into the head of Polvaird Burn, which flows down to Euchan, till some years ago a ditch was dug connecting it with the burn, whereby its depth was reduced and its area somewhat restricted. This was done by the then tenant of the farm of Barr, on which the loch lies, on account of his having suffered the loss of a sheep by drowning in its waters. Polvaird contains very few fish. Efforts have been made from time to time to stock it with trout, a number having been transferred from the neighbouring Euchan, but they do not appear to thrive; at all events, the angler’s art is plied with scant success. There are several rude curling-stones, with primi-

tive handles, lying on its banks; and to prevent the credulous antiquary of a future time from constructing some wonderful theory on the existence of these stones, it may be explained that they were carried up by the family of one of the shepherds on Euchar water, in order that they might have the opportunity of enjoying Scotland's "roaring game" in the only possible place in this region.

Towards the end of last century, this country-side was robbed of much of its natural beauty by the despicable policy of the last Duke of Queensberry. He had no issue, and, it is supposed, to spite the collateral branch of the family who were to succeed him, doomed to destruction the woods on the estate. It does seem that the Duke had been animated by some such malicious, spiteful motive, for had the raising of money merely been his object, he would have confined the fell work of destruction to the enclosed woods and plantations, which were of some commercial value, whereas we find that not even the bonnie glens were spared, but that they were robbed of their adornment of natural wood. It was at this time that one of the sides of the Euchar was cleared, but, fortunately, the other had not been overtaken when the old Duke's death occurred, and then the work was promptly put an end to. The following verses were found written on a window-shutter of a small inn on the banks of the Nith soon after this district, one of the finest in the south of Scotland, had been thus disfigured to gratify an unworthy passion. It is not unlikely that they were written, as has been supposed, by Burns, as he was given to scribbling down his effusions in such places:—

“ As on the banks of wandering Nith  
Ae smiling morn I strayed,  
And traced its bonnie howes and haughs,  
Where linties sang and lambkins played,  
I sat me down upon a craig,  
And drank my fill o' fancy's dream,  
When, from the eddy pool below,  
Up rose the genius of the stream.

Dark, like the frowning rock, his brow,  
 And troubled, like his wintry wave,  
 And deep, as sighs the boding wind  
 Among his caves, the sighs he gave :  
 ‘ And cam’ ye here, my son,’ he cried,  
 ‘ To wander in my birken shade ?  
 To muse some favourite Scottish theme,  
 Or sing some favourite Scottish maid ?  
 There was a time, it’s nae lang syne,  
 Ye might hae seen me in my pride ;  
 When a’ my weel-clad banks could see  
 Their woody pictures in my tide ;  
 When hanging beech and spreading elms  
 Shaded my streams sae clear and cool,  
 And stately oaks their twisted arms  
 Threw broad and dark across the pool.  
 When, glittering through the trees, appeared  
 The wee white cot aboon the mill,  
 And peaceful rose its ingle reek  
 That slowly curling clamb the hill.  
 But now the cot is bare and cauld,  
 It’s branchy shelter’s lost and gane,  
 And scarce a stinted birch is left  
 To shiver in the blast its lane.’  
 ‘ Alas,’ said I, ‘ what wofu’ chance  
 Has tyned ye o’ your stately trees ?  
 Has laid your rocky bosom bare ?  
 Has stripped the cleading aff your braes ?  
 Was it the bitter eastern blast  
 That scatters blight in early spring ?  
 Or was’t the wil’ fire scorched their boughs,  
 Or canker-worm wi’ secret sting ?’  
 ‘ Nae eastern blast,’ the sprite replied ;  
 It blaws nae here sae fierce and fell ;  
 And on my dry and halesome banks  
 Nae canker-worms get leave to dwell.  
 Man ! cruel Man !’ the genius sighed,  
 As through the cliffs he sank him down,  
 ‘ The worm that gnawed my bonnie trees—  
 That reptile wears a Ducal Crown.’ ”

In spite, however, of the extent to which Euchar was thus disrobed of much of its beauty, it is a bonnie glen. A good



road runs along almost its entire length, and no pleasanter walk on a summer day could be desired. It is necessary to offer a word of caution to visitors by informing them that this glen is infested with adders. These snakes are frequently to be seen basking themselves on the sunny brae which forms the left bank of the stream. They measure about 18 inches and even more in length. The careless walker might readily step on one of them, for in parts the ground is covered with deep heather, but this would be a case of "caught napping," for the adder at the sound of human footstep glides rapidly out of sight. He will not stand his ground, far less offer attack, unless he be come upon unexpectedly and find his retreat cut off. But the danger is more imaginary than real, for there is no record of any accident through adder-bite there. There is excellent trout fishing in the tributaries of the Nith, and particularly in Euchar. During last year, up to the month of June, one angler alone caught over one hundred dozen of fair size, all the smaller being returned to the water. There is nothing particularly noteworthy about the hills in the upper part of Euchar glen, unless it be what is known as the Banyan Crag, a little above the Bank dyke. This Crag presents a bold, precipitous front several hundred feet in height. While the water of Crawick and Mennoch is remarkably clear and limpid, Euchar, particularly when it is in flood, pours down a volume of water embrowned with peat, which forms dark, mysterious pools, and shews a fine rich colour where it tosses impetuously over its rocky bed. For two miles above its outlet the course of this stream is most picturesque. Ceasing at the farm-house of Old Barr to flow, as it has done from its source, in the open, it enters between walls of rock, through which it has, in the course of ages, worn a deep channel, washing the whinstone perfectly smooth, and into the most fantastic shapes. One cascade after another, with dark, deep narrow pools between, forms a most striking and charming picture. When in flood the Euchar here roars and thunders like a miniature Niagara,

and a peep of the "Deil's Dungeon"—for so this part is named—can only be obtained from one point or another of the overhanging crag; but on a summer day, when the volume of water is small in comparison, a splendid view of the "Dungeon" can be obtained by descending to the bed of the stream by a steep narrow path at the point where that dark gruesome gullet ceases. Here the stream parts into two, leaving a spacious level rock in the centre quite dry. This rock can be easily enough reached from either side by creeping along the bank till where the parted stream is at the narrowest, and a short step lands one safely. It is well worth the trouble of the descent. The rocks rise up in huge masses on either side, and are crowned with trees, which swing their arms over the overhanging ledge. Looking up, one sees the water sweep round a bend, which forms the limit of the view, turning the whole into a sort of chamber. It tumbles over a large rock, which still obstructs its progress, and then sweeps down as if it would carry one away, but presently, being no longer fretted by any barrier, it finds ample room for itself in a dark pool, and then parting, it glides swiftly and silently past in two black narrow channels. But for the difficulty of access this would form an admirable place for a pic-nic.

A little distance below the "Deil's Dungeon" the stream again passes through a long channel of rock not more than three or four feet wide, which bears the name of "The Lover's Loup." The name is probably associated with a long-forgotten tradition; as it is, the leap across, though not a great one, tries the nerve of him who performs it, for the water, dark as Erebus and of profound depth, fascinates the eye, and is apt to render the head giddy. Immediately under "The Lover's Loup" we come to what are known as the "Drappin' Linns," where the freestone first makes its appearance. These Linns are on the east side of the stream, where the soft rock towers up to a height of forty feet or so, and overhangs the river bed in a picturesque manner; the

name which it has received being derived from the water which continually drips from the roof of this cave-like recess. The footpath up the bank of the stream runs over the top of the linns on a narrow ledge, and the trepidation, caused as one passes along this dangerous path at the sight of the overhanging precipice, would be increased were it known, as it is not to every one, that the whole mass has such an apparently slender hold. The course of the water now reveals the change that has taken place in the rock strata. It runs over beds of freestone, and traces of the coal measures become discernible. The rock on the edge of the field is very soft in texture, yielding readily to the influence of the waters, by which it is worked into the most curious forms, as, for example, at the "Drappin' Linns" above mentioned, and the "Pamphy Linns," a short distance across the moor. The Falls of Euchar, a little farther down, present a face of freestone, fifteen or twenty feet thick; while a short distance down stream, the rock is found very hard and compact. The colour being a very light grey, it has been quarried on an extensive scale for building purposes. From it the material for the new bridge over the Nith, built in 1855, was obtained. Just opposite Euchar Falls, on the west side, tradition says there was once a waulk-mill. There are certainly traces of what appears to have been a mill-race, whereby the water had been diverted for some industrial purpose. Near the same place, and on the same bank, are the remains of a cottage or cottages, probably in connection with the mill. In the glen of Euchar there are the ruins of quite a number of houses, but this is an example only of what is to be seen in all directions, and affords proof of the extent to which depopulation has been carried on in our country districts. Between the Falls and the quarry stands an object of antiquarian interest. In the angle formed by the junction of the Barr Burn with Euchar is a ridge, pretty steep on the Barr Burn side, and perfectly inaccessible from the Euchar, the rocks rising there like a wall. A position like this, with

exceptional means of defence of a natural kind, could not escape the eye of the dwellers of that early time, and so we find that it was once a stronghold bearing the name of **Kemp's Castle**. A more detailed description of this spot will be found in the chapter on the antiquities of the district.

On the Barr Burn are the "**Pamphy Linns**"—curious and interesting, but not so imposing as the name by which they have been dignified would lead one to expect. They are, however, well worth a visit. There being no road up the burn, the visitor must proceed by the Barr and Barr Moor house. Passing round behind the latter one must strike straight across the field towards the wood in front, where a gate in the dyke gives him entrance to the wood, through which the burn here pursues its course. The Linns are formed by the action, on the soft freestone, of the two small burns, which at the foot join to form the Barr Burn, by which it has been carved into the most grotesque forms. The rock lies near the surface, and the burn having washed away its slight covering of soil has worn a channel narrow and ever deepening. Curiously enough, the lower stratum of rock is much softer than the portion overlying it. Thus it is, that so soon as the water had worn its way through the upper stratum, the lower was scooped out on all sides when the burn was in flood, leaving the harder upper rock overhanging these subterranean chambers in the most wonderful manner. The rock had originally stretched across the course of both burns, and each had cut its way through, leaving the centre part towering up intact between them. When the wood was enclosed about forty years ago, there was perpetrated what some will regard as a piece of vandalism, for, with no regard to the romantic beauty of this secluded spot, the rocks were torn down and carted away for the construction of the dyke. It was a wanton act, too, for the same rock lies all round in the fields quite near to the surface, and it stripped the "**Pamphy Linns**" of much of their former glory. We have been thus particular in giving the approach to



these lins because, like many of the natural beauties to be met with in moorland districts, they might, being all under the level of the ground, be passed unobserved by any one not acquainted with their locality. The same natural operation is to be seen on a larger scale at Crichope Lins, near Thornhill, where the rock, being of the same description, like results have been produced by the water's influence.

Not a hundred yards from the foot of the road which leads to Euchan quarry, and which thereafter continues up the side of the stream as a footpath, there issues from the face of the rocky bank a spring known as Euchan Well, or Baird's Well—Baird, who resided in the little cottage at the opening of the road, being a "character" in his way. That the spring has a deep source is evident from the fact that the quantity of water issuing from it is not affected by the rainfall, nor is its temperature by the season, the latter quality giving rise to the popular notion, which applies to many deep springs, that it is coldest in summer and warmest in winter—that being so only in imagination, and caused by the contrast which its equable temperature presents to the prevailing temperature of other objects. Some years ago attention was drawn to the character of this well, which is of the chalybeate class. The analysis will be found at the end of this chapter. Numbers of people professed to having found its water to be valuable in its tonic and other properties. It was opened out, a pipe inserted, by which the water is now discharged, a drinking cup attached to the rock, and a gravelled footpath constructed alongside the road leading past it. Dreams were cherished of the possible revival of the prosperity of Sanquhar, which was in a sadly reduced state, owing, first, to the closing of the carpet works at Crawick Mill, and next, to the decay of the handloom weaving, which was driven to the wall by the introduction of machinery. It was hoped that, with this medicinal spring and all the attractions of pure air and charming scenery, Sanquhar

might become a popular health resort, but that hope has not been realised as yet to any great extent.

There are few districts in Scotland which can be compared with that of Upper Nithsdale, of which Sanquhar is the centre, for all that goes to make a desirable summer resort. The description which is here given of its topographical features will give the reader an idea, however imperfect, of its wealth of natural beauty—a beauty which embraces every element of mountain and plain, hill and dale, forest glade and dark ravine, lonely moor and cultivated holmlands, roaring cataract and placid pool, breezy upland and bosky glen—the whole invested with an historical interest of no common order. What besides increases the attractions of the district to the visitor is the almost absolute and unrestrained freedom to be enjoyed. Notices of “Trespassers will be prosecuted,” “Keep to the road,” and others of a like nature, by which a selfish and exclusive landlordism would seek to deprive the general public of enjoyments which are the heritage of humanity, are nowhere to be seen. In this respect the Duke of Buccleuch, and, following his example, the other landed proprietors of the district, have allowed to all the liberty to roam wheresoever they list. In this and other respects the family of Buccleuch have, constantly in their relations with the public, set an example of unselfishness and kindly feeling, which were it more widely imitated would go far to soften the antagonism that has oftentimes been created between class and class by those petty and irritating restrictions upon the exercise of privileges which are the source of the purest delight to the people, and which neither invade the natural rights nor injure the interests of the possessors of the soil in any conceivable way.

It is evident that considerable changes have occurred in the course of the River Nith and some of its tributary streams. Gradual changes are common enough in most river courses, and are usually caused by the detrition of the

banks from the action of the waters. Within recent times Nith has made serious inroads, for example, on its right bank just below the Bridge, and opposite the Washing Green, the river now running much farther south, and in a deeper channel, than it did within the memory of the present generation ; but we refer to what must have been a sudden and complete change of course, the result, probably, of a more than ordinarily heavy flood. Judging from the configuration and the constitution of the soil, which is very gravelly, Crawick, when it had reached the open valley, instead of pursuing a straight westerly course till it was received into the bosom of the larger stream, must at one time have swept round in a more southerly direction, skirting the base of the plateau which is here formed, and on which the Manse stands, and have joined Nith about the farmhouse of Blackaddie, if not farther down. Then, with regard to Nith itself, we conclude on similar grounds that its course opposite Sanquhar has undergone a material alteration. On the left bank, from where the Old Bridge crossed the river at the foot of the Washing Green to the King's Scaur, a distance of a mile, the ground rises quite precipitously to a height of 100 feet. This line of cliffs is known as the Brae-heads, and there can be little doubt that at one time Nith flowed close to their base all the way. The line takes a somewhat sharp bend at a certain point, and here it is that the river, swollen to an unusual height, had burst its southern bank, and pursued its headlong career through the alluvial plain. It was speedily checked, however, in its wayward course, for the cliff at the Mains Pool stood in its way. There it was compelled to turn again towards the east, and after a graceful curve and sweep round the Mains Holm, it regained its ancient course at the King's Scaur. It is on the edge of the cliffs above mentioned that the Castle of Sanquhar stands. The ancient strongholds which are scattered all over the country are generally found built on positions of natural strength, presenting as great

difficulty of attack as possible. The position of Sanquhar Castle on this, the south-west side was thus well protected, and with the river running at the base of the cliff it would be practically unassailable. Proceeding southwards, the valley contracts, the hills rising abruptly on both sides from the river, which now loses its general character of a broad, smooth-flowing stream, and is confined within a narrow rocky channel, its course for several miles being marked by a succession of rushing rapids and long, deep, dark pools. Its banks are here in many parts densely wooded, and without doubt this is the most picturesque part of the whole of Nithsdale. Indeed, the road from Sanquhar to Thornhill, which runs close to the river the greater part of the way, is one of the most charming walks or drives in the whole South of Scotland. A grand and most commanding view of this part of the valley can be obtained from the railway, which is cut out of the hill-side high above the bed of the river, and travellers whose attention may be drawn to it at the proper moment are enthusiastic in their praise of the charming combination of woodland and stream. In leafy June the trees overhanging its banks—oak, birch, and hazel, with many a bush and shrub between—spread a mantle of green so thick as almost to entirely screen the river from view, as it tosses and foams down its rocky channel or glides slowly along smooth deep reaches; but in October the scene has a fresh charm, for the trees put on their autumn tints, and the eye is delighted with the glory of the woods with all their endless variety of brown and red. Nowhere is this aspect of nature to be witnessed in greater perfection than on the finely-wooded estate of Eliock, which, in addition to its plantations of larch and spruce, possesses a fair stock of natural woods. The first notable specimens are a pair of Scotch firs growing at the road-side close to the Lodge, which measure nine feet round the base. These are typical specimens of the Scotch fir, being straight and clean for fifty feet from the ground, and surmounted by a shaggy



head of dark green branches. Close to them stands a fine example of spruce, of the same girth, and 100 feet in height. A still better grown specimen, of the same height, but measuring twelve feet, stands majestically in front of Eliock House, while another, even more stoutly built, tapes 172 inches round the butt. A splendid ash adorns the avenue, whose wide-spreading branches cover a circle seventy feet in diameter, while a beech is not far distant under whose umbrageous shade a very large party might find shelter from a noon-day sun, the area embraced being 240 feet in circumference. The outlook from the house, of noble trees of this description, has a singular grace lent to it by the magnificent specimens of weeping birch which are scattered over the policies. Individual trees of this variety are to be seen nine feet in girth and 80 feet in height. They are built in elegant and symmetrical fashion, and form a beautiful feature of the landscape. These birches with their spreading branches, from which hang pendant long lace-like tendrils, are an engaging sight at any season, but when covered with hoar-frost glistening in the sunlight of a winter morning like a thousand diamond points they form a brilliant spectacle. Perhaps the most notable of all in the whole woods, however, is a magnificent row of silver firs, seventeen in number, which stand in line on the top of a slightly raised bank not far from the house, and flanking the main park. They are, without exception, grand examples of their kind, averaging 100 feet in height, and, standing shoulder to shoulder, show an unbroken mass of foliage from one end to the other. The one which stands at the eastern flank of the line slightly over-tops its neighbours, and measures eighteen feet at the ground. What a pity, one feels, that they had not been planted along the avenue, where a double row would have given to the approach to the house a dignity and character which it lacks. Standing where they do, however, they look stately and imposing when viewed from a little distance. A little way up

the hill brings us into a part of the wood where oaks grow unusually straight and clean. One shoots up like an arrow for twenty feet from the ground, and is fourteen feet in girth. Strange to say, a large proportion of the finer trees on this estate are planted in out-of-the-way situations, but a lover of forestry will find himself delighted with a ramble through the woods.

On the left bank of the river farther down lies dark Auchensell, the terror of all travellers by road in the olden time, with which is associated many a story of highway robbery and of uncanny sights to be there seen in the dark winter nights. These traditions and superstitions (for the most part they were nothing more) have given way before the advance of education and enlightenment ; still his is a stout heart which does not beat faster as he finds himself plunged in its gloomy depths. On the slope of the hill near Auchensell stands the ancient Church of Kirkbride, belonging to the pre-Reformation period. Kirkbride was long a separate parish. It lay mainly on the east side of the Nith, between the parishes of Sanquhar and Durisdeer, but there were also included within its bounds the lands of Craigdarroch, Twenty-shilling, Hawcleughside, Rowantreeflat, and Little Mark, all on the estate of Eliock, on the opposite side of the water. The old Church is beautifully situated on the western side of the glen of Enterkin, opposite the farmhouse of Coshogle. From the shoulder of the ridge immediately below the Church, just where the Nith takes a sharp bend in its course, the most extensive view possible of the valley is to be obtained. This is the only point, unless one climbs to a great height, whence Corsancone, at the head of the valley, on the borders of Ayrshire, and Criffel overlooking the Solway at the mouth of the river, a stretch of forty miles can be taken in by the eye. Crossing to the opposite side of the Nith, and looking to the north-east from the crest of Drumlanrig Ridge, another grand and most striking view of the district is to be had. So abruptly does the Ridge rise

from the water's edge, and so narrow is the valley, that one feels as if he might toss a stone across to the other side of the glen. The lower reaches of the ground are spread out beneath the feet ; the comfortable farm-houses and cottages with which the country-side is dotted can be easily picked out, and every little ravine and bosky dell lies plainly revealed to the eye. Immediately opposite, the old Kirkbride Kirk stands, as has been said, pleasantly situated on the green hill-side, its hoary ruins carrying us back in memory to the Reformation period and the times of the Covenant. The yawning mouth of Enterkin Pass is dark and gloomy, and draws the eye upwards to where the mighty Lowthers lift their broad shoulders to the sky. Eastward, the Durisdeer hills—on the one side of the Carron soft and green, and on the other black and frowning—show us in the back-ground the opening of the famous Dalveen Pass and the Wall path, while to the south the valley of the Nith is spread out in panoramic beauty, forming a picture that the eye delights to rest upon. Nowhere in the southern highlands can a scene be viewed of such an extensive range, and embracing such contrasts of rugged mountain and gloomy pass, rolling upland and fruitful field, trickling rivulet and burn, fringed with birch and hazel, moss and fern, and broad-bosomed river sweeping through rich woodland and meadow.

On the translation in 1727 of Peter Rae, its last minister, and a famous man of his time, to Kirkconnel, Kirkbride was merged by the Lords Commissioners of Teinds in the neighbouring parishes of Sanquhar and Durisdeer. The Water of Mennock having been the boundary between Kirkbride and Sanquhar, it was at this time that Dalpeddar, Glenim, and a small portion of Coshogle were added to the latter parish. The Auld Kirk of St. Bride had long been regarded by the country folks as a particularly holy spot : the disjunction of the parish, therefore, caused a considerable feeling of resentment, and burials were continued in the Kirkyard long after religious service in the Church had

ceased—indeed, burials still occur, at rare intervals, of people who have long been connected with the district, and whose ancestors lie in this “bonnie Kirkyard.” The ruins of the Kirk continued to be held in great veneration, and according to the superstitious notions of the age no good could come to anyone who interfered with the sacred fabric. As an example of this, it was firmly believed that the untimely death of the redoubtable Abraham Crichton, Provost of Sanquhar, who fell from his horse at Dalpeddar and broke his neck, was to be attributed to the fact that he had impiously threatened to destroy the ancient edifice, declaring “I’ll sune ding doon the Whigs’ sanctuary.” For some time after his burial in Sanquhar Churchyard his troubled spirit moved abroad, and was a terror to the young girls, at whom it grinned over the Kirkyard dyke as they passed to the milking of their cows. At last these cantrips could be no longer endured, and, after a chain had been fixed over his grave to keep him down, but without effect, more spiritual means were adopted, and the services of an eminently godly man, the Rev. Mr Hunter of Penpont, were invoked. This worthy minister had “personal dealings” with the ghost. Whether the restless spirit found peace by a full confession of sins committed while in the body, or whether it was rebuked with authority and power by this man of God, and commanded to forsake for ever the realms of the living, and confine itself to its own native shades, can never be known. No mortal ear listened to the solemn interview, but the palpitating hearts of the maidens were composed, and Abraham’s ghost ceased from troubling. For the last twenty years or so, from time to time, an open-air sermon has been preached at Kirkbride on the first Sabbath of July, in commemoration of the Covenanters’ struggle, and with the object of raising funds for the repair of the Churchyard wall, which was fast becoming dilapidated. An occasional sermon was preached prior to that period, for Dr (then Mr) Simpson, of Sanquhar, the historian of the Covenanters, did preach at the Auld Kirk



about sixty years ago. The choice of a suitable text caused the preacher much concern, and during a walk with Dr Purdie, with whom, being still unmarried, he then lodged, he said that he had searched diligently, but could not fix upon one that satisfied him. "Aye, man, Robert," answered the Doctor, "there's surely no mickle in yer heid. What do you think of this for your text, 'Our fathers worshipped in this mountain?'" "Oh, man," replied the minister, "that's the very thing, Doctor;" and upon these suggestive words he, when the day came, preached what was then described as a grand sermon, and which was held in remembrance in the countryside for many a day.

The Pass of Enterkin, which here runs into the Nith valley, with its wildness and solitude, was visited by Dr John Brown, of Edinburgh, the author of "*Rab and His Friends*," who wrote the following description of it. It will be well, however, to explain that Dr Brown descended the glen—contrary to the usual practice, which is to ascend—lest any visitor should, after reading the description, experience the same perplexity that befel a traveller, who ascended, in identifying its features as therein given. He was about to conclude that the paper more correctly represented the fertile imagination of the writer than the actual facts, when the thought flashed upon him that he might be traversing the scene in the opposite direction to that followed by the learned doctor. Having reached the top, he retraced his steps, and then all was plain and intelligible:—

"We are now nearing the famous Enterkin Pass; a few steps and you are on its edge, looking down giddy and amazed into its sudden and immense depths. We have seen many of our most remarkable glens and mountain gorges—Glencroe and Glencoe—Glen Nevis, the noblest of them all—the Sma' Glen, Wordsworth's Glen Almain (Glenalmond), where Ossian sleeps, the lower part of Glen Lyon, and many others of all kinds of sublimity and beauty—but we know nothing more noticeable, more unlike any other place, more impressive than this short, deep, narrow, and sudden glen. There is only room for its own stream at its bottom, and the sides rise in one smooth and all but perpendicular ascent to the height, on the left, of 1895, Thirstane Hill, and on the right of 1875, the

exquisitely moulded Stey Gail or Steep Gable—so steep that it is no easy matter keeping your feet, and if you slip you might just as well go over a *bona-fide* mural precipice. This sense of personal fear has a fairly idealistic effect upon the mind, makes it impressionable and soft, and greatly promotes the after enjoyment of the visit. The aforesaid Stey Gail makes one dizzy to look at it—such an expanse of sheer descent. If a sheep dies when on its side, it never lies still, but tumbles down into the burn; and when we were told that Grierson of Lag once rode at full gallop along its slope after a fox, one feels it necessary to believe that either he or his horse were of Satanic lineage. No canny man or horse could do this and live.

“After our first surprise, we were greatly struck with the likeness of the place to a picture of it by Mr Harvey, exhibited in our Academy in 1846, and now in Mr Campbell of Blythswood’s collection. This was one of this great painter’s first landscapes, and gives the spirit, the idea of the place with wonderful truth and beauty—its solemnity and loneliness, its still power, its gentle gloom, its depth and height, its unity, its sacred peace.

‘ It is not quiet, is not ease,  
But something deeper far than these;  
The separation that is here  
Is of the grave; and of austere  
Yet happy feeling of the dead.’

We have heard that the artist, who sat alone for hours sketching, got so *erie*, so overpowered with the loneliness and silence that he relieved himself from time to time by loud shouts, and was glad to hear his own voice or anything. It must be a wonderful place to be alone in on a mid-summer’s midnight, or at its not less bewitching noon.

‘ In such a glen as this, on such a day,  
A poet might in solitude recline;  
And, while the hours unheeded stole away,  
Gather rich fancies in the art divine:  
Great thoughts that float through Nature’s silent air,  
And fill the soul with hope, and love, and prayer.’ ”

This Enterkin Pass is cut deep into the great range of mountains which, encircling the northern border of the County of Dumfries, culminate overhead in the Lowthers, a great and imposing mass. From the summit of the Lowthers, at a height of 2400 feet, a view is to be obtained unsurpassed in its range and its diversity of feature. It comprehends the greater part of the southern counties of Scotland. The valleys of the Nith and the Annan lie under the feet, spread out in all their expanse of cultivated beauty; the head

waters of the Tweed and Clyde are seen starting as little trickling rills on their journey to the sea ; the dark brow of Skiddaw is visible as he stands head and shoulders above the mighty group by which he is surrounded, and which do him reverence ; while to the west the hills of Galloway stretch away like a billowy sea as far as the eye can reach. The extensive panorama also includes the Firth of Clyde and Goatfell, and the mighty Ben Lomond. The view, whether for extent or magnificence, undoubtedly rivals that to be obtained from any of the loftiest eminences in the whole kingdom.

In the superstitious times, reaching down to a comparatively recent period, the right of Christian burial was denied to suicides, and the corpse was dragged with every circumstance of ignominy and disgrace to some lonely spot, as if the poor creature were an outcast from both heaven and earth. For this purpose the summit of the Lowthers, which, being on the boundaries of two counties, and also of the lands of three lairds, was regarded as a sort of "No man's land," was a place chosen for the burial of suicides. The scene is depicted with graphic power by Dr John Brown in his interesting paper on "Enterkin" thus :—

"The bodies were brought from great distances all round, and, in accordance with the dark superstitions of the time, the unblest corpse was treated with curious indignity—no dressing with grave-clothes, no *striking* of the pitiful limbs—the body was thrust with the clothes it was found in into a rude box, not even shaped like a coffin, and hurried away on some old shattered cart or sledge with ropes for harness. One can imagine the miserable procession as it slunk, often during night, through the villages, and past the farmsteads, every one turning from it as abhorred. Then, arrived at this high and desolate region, the horse was taken out, and the weary burden dragged with pain up to its resting place, carried head-foremost as in despite ; then a shallow hole dug, and the long uncouth box pushed in—the cart and harness left to rot as accursed. The white human bones may sometimes be seen among the thick, short grass ; and one that was there more than fifty years ago remembers, with a shudder still, coming—when crossing that hill-top—upon a small outstretched hand, as of one crying from the ground ; this one little hand, with its thin fingers held up to heaven, as if in agony of supplication or despair. What a sight seen against the spotless sky, or crossing the disc of the waning moon !"

And what a commentary upon that harsh, stern time. A very striking example of how, actuated by a supposed religious feeling, men will be guilty of acts which we now hold to be an outrage upon natural feeling and a denial of all Christian charity; for there is little doubt that a false religious sentiment underlay the harsh and contemptuous treatment to which the corpse of the poor unfortunate who, bereft of reason, took his life into his own hands, was subjected. Trained in a hard Calvinistic creed, the men of that age regarded the taking of one's own life as an interference with God's decree, and, therefore, as one of the most impious acts before high heaven of which a human being could be guilty. But they must not be judged too quickly when we consider how short is the time since an enlightened medical science, with a better understanding of the philosophy of the human mind, first taught us that these poor creatures were proper objects, not of hatred and scorn, but of loving and tender consideration, and to turn our lunatic asylums from what they had hitherto been, penal settlements, whose miserable inmates were subjected to cruelties of a fearful kind, into institutions where they should be regarded with Christian pity and sympathy, and no effort spared to irradiate their dark and disordered intellects with light and cheerfulness.

From the summit of the Braeheads, to which reference has been made, the ground stretches back for the distance of half a mile, and on this plateau the town of Sanquhar stands. Immediately behind the town, the ground takes a sudden rise till it reaches a height of between 700 and 800 feet, whence it stretches right away to the base of the mountain range which runs along the northern boundary of the county.

The tributaries of the Nith on the east side are Crawick and Mennock. Mr Glennie, in his "*Arthuriana*," which treats of matters connected with the half-mythical, half-real character, King Arthur, thinks that there are traces of his presence in this district. In the "*Book of Taliessin*"



mention is made of *Caer Rywc*, probably referring to *Crawick*, a name formed from *Caer Rawick*. *Crawick*, as has already been said, forms the boundary between the parishes of *Sanquhar* and *Kirkconnel*. It rises among the hills, eight miles or thereby to the north-east. At first a tiny rivulet, it runs only a short distance till it assumes the dimensions of a considerable stream, by the accession at the same point of two tributaries—*Spango*, from the west, and *Wanlock* from the east. The rocks in the district watered by *Crawick* and *Mennock* are blue whinstone, and as scarcely any of the surrounding lands are cultivated, but are chiefly pastoral hills, the water of both is particularly clear, and where broken and fretted by obstructing rock is lashed into foam of snowy whiteness. While *Crawick* itself, in its upper part, presents no features of any particular interest, the fall in its course being very gentle and gradual, the glen deserves more than a passing notice, both for its physical features and on historical grounds. In descending the glen, the eye is first arrested by the bold face of *Craignorth*, a precipitous hill rising from the bed of the stream to a great height. There is a story connected with this hill, which, like many another from that period, makes considerable demands upon one's credulity. It is alleged that, on one occasion, when a *Covenanter* was being hotly pursued by *Claverhouse*, "the bloody Clavers," as he was accustomed to be called by the "persecuted flock," and could find no place of retreat where he could secrete himself, turned his footsteps towards *Craignorth*, and sought to put a stop to the pursuit by picking his way around the hill face. *Claverhouse*, who was pressing him hard, never hesitated for a moment, so the story goes, but rode his horse round the perilous slope. A dare-devil ride certainly, and requiring more than human courage, but it is incredible; only it is just the sort of performance which is likely to be attributed by the *Covenanting* party to one whom they regarded as in league with the Evil One.

The *Crawick* glen is deep and narrow, as are all the glens

of this district, there being space at the bottom for nothing but the road and the stream. The hills on either side are of considerable height, and at various points present to the eye combinations at once striking and picturesque. A comprehensive view of the beauties of the glen is to be obtained from the eastern side of Knockenhair, which is itself one of the most remarkable features of the locality. It is a conical-shaped hill, the sloping edge of both sides being of great regularity and terminating in a sharp peak, which is surmounted by a cairn. It stands alone, too, being quite detached from any of the hills by which it is surrounded, its appearance giving the suggestion of volcanic origin. The top of Knockenhair has always been a favourite site for a bonfire on the occasion of public rejoicings. The last instance of the kind was on the coming of age of Lord Eskdaill, son and heir of the then Earl of Dalkeith and present Duke of Buccleuch, who lost his life not long after by the accidental discharge of his gun while out deer-stalking in the Lochiel country. This hill is so situated in the valley that from its summit a view can be obtained of the entire course of the Nith through Dumfriesshire, and also, on a favourable day, of the Cumberland hills on the far side of the Solway, with the waters of the Firth gleaming in the sunshine between.

On the opposite side of the glen from Knockenhair stands Carco Hill, one of the loftiest eminences, and of almost equal height with the Bale Hill, a little farther west. Along the base of Carco Hill runs the Orchard Burn, where is to be seen an unique specimen of boulder. It is of enormous size, many tons in weight, and is a rare specimen of the boulders or rolling-stones, which are supposed by geologists to have been transported on the ice during the glacial period, and deposited in out-of-the-way places. To use a popular Sanquhar phrase, this is an "in-comer," not belonging originally to the locality, but, if its size and situation be taken into account, it is likely to remain where it is, undisturbed. From the foot of the Orchard Burn the interest and beauty

of the glen increase, as the stream flows onward and enters Nithsdale proper. It falls more rapidly as it nears the termination of its course, the channel becomes exceedingly strait and rocky, and the banks are adorned with a profusion of natural wood. The natural beauties of this section have been enhanced, too, by the hand of man. Here the Duke of Buccleuch has rendered a valuable service to the public by filling up with plantations the portions which were bare, thus giving a completeness to the picture. Further, he has constructed footpaths along both banks of the stream ; and bridges at the top and bottom give the freest access to visitors to view a scene, romantic and beautiful. For there is no restriction to these charming walks, known as the "Holm walks," so called from being in proximity to the Holm house, which, with its grounds, was originally a separate estate from the surrounding lands of His Grace, and was purchased by the Duke from its owner, a Mr Macnab. The lands on the southern bank, mentioned as having been planted, were held in lease by Mr Macnab from the Burgh of Sanquhar, and this lease was acquired at the same time by the Duke.

These Holm walks are justly esteemed the most charming retreat in a district singularly well-favoured in this respect. They wind up and down and in and out on the ledge of the rocky channel, and advantage has been taken of crowning knoll and shady nook to plant seats, where visitors can rest, and, sheltered at once from the scorching sun and from every wind that blows, have eye and ear refreshed with a display of nature's choicest works. In this quiet hiding place, it is said, Lord Douglas lay after his rapid march, with the view of surprising and capturing the Castle of Sanquhar, which was then in the hands of the English. Here he left his gallant band of followers till a little reconnoitring work was done, and a plan of attack was resolved upon. A fuller treatment of this incident is reserved for its proper place. Descending, the stream makes a sweep round to the left

behind the Holm house, which is pleasantly situated at the head of a pretty little stretch of holm land, whence probably it derives its name. The house is shut in from view on all sides by the rising ground, except in the front, where the outlook is through a narrow vista away to the sources of Kello and Euchar, on the other side of the valley of the Nith. Crawick then glides smoothly past the Lawers Braes, and passing on the left the village of Crawick, with its woollen factory, corn-mill, and forge, for which it supplies the motive power, it heads straight for Nith, into which it falls a little farther down.

Mennock, the other tributary of Nith, on the left bank, runs almost parallel with Crawick, three miles farther south. It has a course of about six miles, rising near to Wanlockhead, a mining village on the very borders of the parish and the county. The narrow glen through which it finds its way to Nithsdale presents features of a distinctly different type to those of Crawick. While the other glens in the district are soft and pleasing to the eye, the hills being covered with a rich verdure from base to summit, the mountains, for so they must be called, which tower up on either side the narrow gorge of Mennock are dark, stern, and rugged, and the scenery is truly of an impressive grandeur.

About two miles south of Sanquhar, a country road, leaving the Nithsdale main highway, ascends the Mennock, and crossing the watershed of the two counties of Dumfries and Lanark, proceeds by way of Leadhills, whence falling towards the upper valley of the Clyde, it joins the great road between Carlisle and Edinburgh and Glasgow at Abington. For some distance the road pursues a general level, winding round the base of hill after hill, which slope down to the very bed of the stream, and offer at many points an apparently insuperable barrier to all further progress. At one place the attention is arrested by a view probably unequalled in its unique peculiarity. Four hills, two on each side of the glen, slope down alternately one behind the other, the outlines of the



pair on each side being almost exactly parallel. When the foot of Glenclauch Brae is reached, the toilsome ascent begins, and after the Lang-muir-side—a long level track high above the bed of the stream—has been traversed, the rise is rapid and continuous, and, just before Wanlockhead is reached, the road passes through the “Hass,” which frequently in winter is blocked up with snow. In truth, so high and wild is this Mennock road that in winter it is no uncommon occurrence for vehicular traffic to be entirely suspended, leaving the telegraph as the only mode of communication with the outer world available to the inhabitants of Wanlockhead. In the summer season, however, its alpine scenery makes it one of the finest drives in the district, presenting, as it does, features of wild grandeur and peculiar configuration of hill not surpassed even in the western highlands. Some years ago it was visited by one who had travelled much, and his attention was arrested by the wonderful resemblance of this road to that leading up to Jerusalem. The same impression has been made since on the minds of others who had made the toilsome ascent from Joppa to the Holy City. Wanlockhead comes into sight quite suddenly and unexpectedly. For miles no human dwelling has been visible, nor sound heard save the murmur of the stream, the bleating of the sheep, and the whirr of the grouse or blackcock as, on strong wing, he sweeps across the glen and drops out of sight among the deep heather which covers the mountain sides. The existence of a village in such an out-of-the-world region is due entirely to the mineral wealth of the surrounding hills, which, though black and barren on the surface, and sustaining only a few sheep, contain within their bowels rich deposits of lead.

From behind the Black Hill, which overlooks Wanlockhead, another glen, “Glendyne,” runs down to the upland which lies along the north-east side of the valley of the Nith. This glen also well deserves a visit: indeed, it has often been said that had Dr Brown, instead of descending Enterkin,

taken Glendyne, he would have been no less impressed with the solemn grandeur of the scene. The only road is a narrow footpath worn along the face of the hill side. So steep is the descent that the utmost care is necessary to prevent serious mishap. If a stone from the path be loosened by the foot it rolls swiftly down, and then, with a succession of mighty bounds, dashes itself into the burn which winds along the bottom like a silver thread. As the traveller descends, the face of the hills on the two sides continues to be quite precipitous, the wonder being that even the sheep can maintain their foothold ; but suddenly the opening is reached, and with a fine sweep the beautiful glen loses itself in the broad expanse of brown moorland. This moorland is a high table-land stretching along the north-east of the town of Sanquhar, four miles in length and two miles in breadth, and as it is traversed by road and path in various directions, the invigorating breezes which play over its surface draw thither those who are in quest of health. It is pierced by the pretty little glen of Lochburn, a tributary of Mennock, the clear water of which, diverted at a point three miles from the town provide, after it has been filtered, an excellent domestic supply. The portion of the moorland which overlooks Sanquhar is the property of the Corporation, and is reached by a steep ascent called Matthew's Folly, where numerous seats have been provided for the convenience of visitors. These seats, and others placed here and there by the waysides, were erected out of the balance of the fund which was raised for the celebration of the Queen's Jubilee in 1887. From the top of Matthew's Folly a splendid view of the valley for a length of over twenty miles is obtained, and being so close at hand it is much frequented with this object. The Moor farm, belonging to the town, is let on lease. At one time it brought a rent of £190, but like all other land it has fallen of recent years in value, and now the rent is only £112. That, however, forms an important—in fact, the only important—part of the town's revenue since the

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abolition of "Customs" in 1889. Any further reference to this and other allied topics is reserved for the chapter dealing with the municipal history of the place.

The chief eminences in the neighbourhood are—Dalpeddar, 1291 ; Brownhill, 1544 ; Lowther, 2377 ; Auchenlone, 2068 ; Craignorth, 1386 ; Auchinsow, 1378 ; Black Lorg, 2231 feet.

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### EUCHAN WELL.

A sample of the water of this well was sent several years ago to Professor Penney, of the Andersonian University, Glasgow, who reported on it as follows:—"This water is specially characterised by the notable quantity of iron which it contains. All the substances included in the analyses exist in the water in a state of perfect solution ; the water is clear, bright, and nearly colourless, shewing that the ferruginous ingredient is perfectly dissolved. It has a styptic and astringent taste, and affords abundance of evidence of the presence of iron on the application of appropriate tests. The iron exists in the water in the form of the compound called the carbonate of iron, which consists of carbonic acid in combination with the protoxide of the metal. The tonic astringent, and other medical qualities of chalybeate waters, are too well recognised and appreciated by medical men to require notice in a chemical report. These waters are by no means uncommon. In regard to therapeutic strength, or medicinal power, as estimated from the amount of iron it contains, the Sanquhar chalybeate is about one-half the strength of Harrogate, Tunbridge, and Hartfell Spa waters, which, with the exception of Cheltenham water, are the strongest of those above mentioned. This, therefore, is not a strong chalybeate, but from the perfect solution in which the iron exists, and from the purity of the water, it is, in my opinion, well worth the

attention of medical men." Professor Christison thus expresses his view :—"The water is calculated to be serviceable in all diseases for which simple chalybeate springs are at present resorted to with success." The following is Professor Penney's analysis in detail :—

An imperial gallon of this water contains 14·710 grains of solid matter, consisting of the following ingredients :—

						Grains per Gallon.
Carbonate of Iron	...	...	...	...	...	2·335
Carbonate of Lime	...	...	...	...	...	5·650
Carbonate of Magnesia	...	...	...	...	...	0·650
Sulphate of Lime	...	...	...	...	...	0·600
Chlorides of Potassium and Sodium	...	...	...	...	...	1·025
Chloride of Magnesium	...	...	...	...	...	Traces.
Phosphates	...	...	...	...	...	"
Organic Matter	...	...	...	...	...	3·550
Silica	...	...	...	...	...	0·900
						<hr/> 14·710
Specific Gravity	...	...	...	...	...	1·00044
Degree of Hardness	...	...	...	...	...	10°

*Gases Dissolved in the Water—*

					Cubic Inches per Gallon.	Per Cent
Carbonic Acid	...	...	...	...	10·020	60·253
Oxygen	...	...	...	...	1·795	10·793
Nitrogen	...	...	...	...	4·815	28·954
					<hr/> 16·630	<hr/> 100



## CHAPTER II.

### ANTIQUITIES.



IN setting before the reader the antiquities that have been discovered in the neighbourhood by the industry of persons of antiquarian tastes, chief among whom is Mr J. R. Wilson, of the Royal Bank, it has been thought fitting to put these in the form of a descriptive catalogue, as being probably the most convenient.

1. *Saen Caer*: The old fort.—Perhaps the one object which connects with the very earliest history of the place is this ancient British fort, from which the name of the town, as elsewhere stated, is derived. It is situated on the farm of Broomfield, overlooking Welltrees Meadow and the railway embankment, under which lies the old well of St. Bride. The trench on the north side of the fort is distinctly visible, being a small natural ravine, and the circumference can easily be traced, more especially when the land is in crop, for then the circle of luxuriant fertility is distinctly marked.

2. *St. Bride's Well*.—Although this ancient well is no longer visible, it merits a passing notice. Simpson regards the name St. Bride as another form of St. Bridget, an Irish saint, who had for attendants *nine* virgins. "She was held in veneration by Scots, Picts, Britons, English, and Irish," says Leslie, "and more churches were erected to God in memory of her among all those nations than to any other saint," and if *Bride* and *Bridget* are different forms of the same name, as Simpson argues, Kirkbride in Durisdeer was one of them. It is at least a curious coincidence that,

according to the testimony of the old people, it was customary for the maidens of Sanquhar to resort on May-day to St. Bride's Well, where each presented *nine* smooth white stones as an offering to the Saint, which correspond in number with St. Bride's nine virgin attendants.

3. *Ryehill Moat*.—Immediately below the farmhouse of Ryehill there is a remnant of antiquity in the form of a Moat. "There was," says Chalmers, "a moat hill in every district of North Britain, during an age when justice was administered to a coarse people in the open air." These moats belong to the Saxon age, and were of two kinds—the folkmote and the wittenagemote—the place of assembly for the people and the judgment seat. Grose, in his "Antiquities," says of this moat—"Not far from the (Sanquhar) Castle down the river remains the moat, or ancient court hill, of the former Barons of this Castle, where, by their bayliffs and doomsters, they were wont to give decisions upon civil and criminal cases agreeable to the feudal system, the bayliffs determining upon the former, the doomsters upon the latter. The Creightons, Lords of Sanquhar, were heritable Sheriffs of Nithsdale." Whether Ryehill Moat was the place where these courts were first held by the Crichtons is doubtful. The Ryehill portion of the barony of Sanquhar was possessed by the Ross family until the failure of the male line, when, by the marriage of Isabel Ross, the heiress of Ryehill, to William, son of Thomas, Lord Crichton, who flourished in the reign of Robert Brus, the whole of the barony came into the possession of the Crichtons, and it was then, in all likelihood, that Ryehill Moat became their place of judgment. It was close by the moat that the gravestones of the Rosses, elsewhere mentioned, were found. The Gallows Knowe, or place of execution, was situated not far off on the upper side of the road between the Castle and the Moat, but it is now cut through by the railway. In these rude times they proceeded with their business in an expeditious and uncere-monious manner, and the unlucky wight upon whom doom

had been pronounced at the moat would be found in a short space of time dangling at the end of a rope on the top of the knowe. The gallows for male, and the pit for female offenders, were the forms in which capital punishment was then administered. The pit was filled with water, and the woman was put into a sack tied closely at the mouth, and plunged overhead, where she was left till death put an end to her struggles. This was the power of "pit and gallows" possessed by the barons, and conferred by charter upon the civic authorities, and, though clung to tenaciously by the holders, was wrested from them by the abolition of heritable jurisdictions in 1748. In connection with the Deemster or Doomster, attention may be directed to the list of lands, enumerated in the appendix, as belonging to the barony of Sanquhar, on its transfer from the Crichtons to the Douglasses in 1630, which contains the Glenmucklochs. Now, one of these was, and still is, termed *Deemstertown* of Glenmuckloch; in all likelihood it was at one time occupied by the *Deemster* or *Doomster* as a pendicle of his office.

4. *Druidical Circle* on Knockenhair hill, of the common type, having no particular history.

5. *Kemp's Castle*.—This is a natural promontory formed at the junction of the Barr Burn with the river Euchar. It is about two acres in extent, and rises to an altitude of thirty or forty feet above the level of the surrounding ground. On three sides it was practically unassailable, and on the fourth—the west side—it had been well protected by at least three entrenchments. There must have been at this end at some remote period a building, which probably gave its name to the place. The surface here is more elevated, and about thirty years ago a cutting was made through part of the *debris*, which revealed the fact that the site had been occupied by either a vitrified fort or a stronghold which had been destroyed and its walls calcined by fire. Vitreous masses, containing stones of various descriptions fused together, can be picked up on the southern bank at the roots of trees, by

which they have been thrown to the surface. The chief attraction to the visitor is the magnificent view down the esplanade, through the vista of trees beyond, which looks direct across the Nith to Sanquhar Castle. No antiquities have been found on its site except a quern of the pot type, which is in Dr Grierson's Museum at Thornhill.

6. *Lake Dwelling in Sanquhar Loch.*—This lacustrine or stockaded island is situated in the centre of the Black Loch on Sanquhar Muir. The loch itself is about three acres in extent, and is very deep, besides being surrounded by fissures in the moss, likewise of great depth. The island attracted no particular attention till about thirty years ago, when a man was drowned in the loch. He had been seen wandering in the vicinity before his disappearance, and it was supposed that he was under the water. It was resolved, therefore, to drain the loch, and on the level of the water being reduced, not only was the object of the search disclosed to view, but also an ancient canoe, dug out in rude fashion from the solid oak. It was removed to a garden in Sanquhar, where, by natural decay, it has shrunk to very small dimensions. The attention of antiquaries was drawn to the place, and the Dumfries Antiquarian Society visited and reported upon it in the year 1865. The following is taken from the report:—

“The extent of the surface of the island available above the water was forty-nine feet from east to west by forty feet from north to south. It would stand from six to eight feet above the exposed bottom of the loch, and the sides being sloped, the base was considerably wider than the dimensions above given. When first seen, after the bottom was laid dry, a few upright piles were observed, and the curving narrow passage from the mainland appeared somewhat raised, and was hard below the immediate mud deposit, as if a sort of rough causeway had been formed; and when the water was at its height, or nearly level with the surface of the island, persons acquainted with the turn or winding of the passage could wade to it. The base of the slope of the island was laid or strengthened with stones, some of considerable size, so placed as to protect the wooden structure. Round the island could be seen driven piles, to which were attached strong transverse beams, and upon making a cut six or seven feet wide into the side of the island to ascertain its structure, we found a platform of about four feet in depth raised by transverse beams alternately across each other,



and kept in position by driven piles. These last were generally self oak trees, but dressed and sharpened by a metal tool, some of them morticed at the heads, where a transverse rail or beam could be fixed. The transverse beams, of various sizes, were chiefly of birch wood. It is, therefore, very similar to that of some of the smaller Irish Crannogs, only that in the latter the platform was frequently formed of stones. The wooden platform rested upon a hard foundation, either the natural subsoil in the loch or quarry refuse. The mud prevented this being ascertained correctly, but it was most probably the former, as the hard subsoil was soon struck when deepening the outfall. On the top of the wooden platform was a layer, of from twelve to eighteen inches thick, of, apparently, chips or *debris* from some neighbouring quarry of white or grey sandstone, upon which the vegetable mould now supporting the rank vegetation had accumulated. On the surface of the island there were some indications of building, but on examination these were found to be only the erection of curlers for fire, or the protection of their channel-stones when not in use. No remains of any kind were found on the island nor around it, but, except on the passage from the mainland, the mud was so deep and soft as to prevent effectual search. Neither have we any record of any other remains being found in or near the loch except the canoe already alluded to. It is formed out of a single oak tree, sixteen feet in length by three feet broad at the widest part, at the prow only one foot ten inches. It is at present lying exposed to weather, and for protection a coating of pitch was lately given to it. It will thus ere long decay and be lost. The burgh of Sanquhar should endeavour to protect their curious and valuable relic. It would easily sling from the roof of one of the public rooms."

During the work undertaken by the Town Council a few years ago, with the view of constructing a curling pond there, the passage from the mainland to the island, referred to in the above report, was more thoroughly inspected, and the gangway was found to be supported by piles. There was at the same time laid bare a massive stockade of large trunks of trees, set perpendicularly and secured together at the bottom by mortices, through which were driven smaller trees, which bound the whole together and kept it in position. There is in Grierson's Museum, at Thornhill, a stone celt of rude type which was found on the margin of the Loch.

7. *Remains of Ancient Strongholds.*—These belong to a later than the Roman period, and their sites and their names are—Clenrae Castle, near the March with Lanarkshire ;

Castle Gilmour, near to the present farmhouse of Auchengruith ; Goosehill Castle, on the march between that farm and South Mains, above the road, where some time ago a number of old gold coins were found ; the remains of the ancient stronghold of Ryehill, in the wood adjoining the farmhouse there ; at Drumbuie, in the west of the parish, where traces of ancient buildings exist north of the present house, and a stone bearing the date 1513, and also a coat of arms of ancient design were found.

8. *Cairns*.—There are no cairns of great dimensions in the parish. In the upper reaches of Euchar there is a small cairn near the river which has been cut through, but revealed nothing of interest. About a mile from Corsebank, in a little holm between the road and the stream, the attention of the passer-by is attracted by a stone set up in the form of a pillar or monument. It is about three feet in height, and tradition says it marks the place where a battle was fought between the men of Crawford and Nithsdale. Be that as it may, the notable fact is that this is a boulder of *Hornblende*, and, with the exception of a large flat specimen of the same kind on Corsebank-burn, is the only one of the kind that has been observed in Nithsdale. In all probability it, like the Orchard Burn stone mentioned in the Topography, is a glacial stone, whose parent rock lies in the Grampians.

9. *The Deil's or Picts' Dyke*.—This interesting relic of antiquity traverses the whole of the south-west of Scotland from the head of Lochryan, and is supposed to connect with the Catrail, which means the dividing fence, in the border counties. There is little doubt that it is the remains of a great territorial division between the different tribes that inhabited this region. In this parish it enters at Drumbuie farm, on the south side of the Nith, proceeds south-eastward till it leaves the parish at the farm of Burnmouth, in the parish of Durisdeer. There are vestiges of entrenchments or fortifications to be seen at various points along its route,

particularly at South Mains, and at Kelloside, in Kirkconnel. The former is of a square form, and may have been a Roman encampment at a later period.

10. Mention may here be made of the *Chapel Yard of Dalpeddar*, which indicates the existence there at one time of a chapel; and the name of a streamlet in the vicinity, "The Brewster's Burn," is further proof, for the constitution of a Saxon hold was a castle, a kirk or chapel, a mill, a smithy, and a brew-house. The familiar pronunciation of the name "Dapether" points to its ancient origin, carrying us back to the Peithwyr, who were the Picts of Galloway.

11. At the foot of Glenclauch Brae on Mennock Road, near the roadside, on a flat piece of land at the base of the hill, there is a relic of antiquity in the shape of a large cross formed on the ground of stones and earth. On the same place is erected a *stell* or fold for sheep in winter. This is called the *Cross Kirk of Mennock*, and is believed to mark the site of an ancient chapel. This is only conjecture. Certainly no better site could have been chosen by the monks for practising their holy rites, for in that age there was no road up the pass, and the situation would be one of perfect seclusion—of unbroken peace.

12. *Domestic Architecture.*—Some of the houses in Sanquhar are of considerable antiquity. One in the vicinity of the Town Hall bears at the eaves on the west the date 1626 in raised figures, and at the end the initials <sup>I.C.</sup><sub>B.E.</sub>. Another on the Corseknowe shews good examples of bottle moulding of an ancient type; the walls are about four feet thick, the mortar used having been clay. This house, it is said, at one time served as the jail, and if that be so, it points to a date anterior to the erection of the old Town Hall and Tolbooth. There are other houses in the town shewing mouldings of a later but still ancient date, and the walls of several, when cleared of whitewash and plaster, give indications of the entrance having been obtained to the upper storey by an outside stair. Many houses in Sanquhar

are described in their titles as "high and laigh," according to their elevation. One opposite the Royal Bank was called "The Gairland Great House," while the Bank itself stands on the site of what was once the town-house of the Crichtons, and where, as is elsewhere stated, Queen Mary was entertained when she was on her flight from the field of Langside. In former days there were many small lairdships in the neighbourhood—The Holm, Knockenstob, Carcomains, Carcoside, Orchard, Carco, Castle Robert, and Gairland, among others, having all been separately owned, and some at least of their proprietors possessed town residences. At the demolition of old houses there are frequently seen specimens of ancient masonry, a notable example being the house at Lochanfoot.

13. *Sanguhar Cross*.—The ancient Cross of the burgh, to which the famous declarations were affixed, was situated at the Crossknow, now called the Corseknowe. It was a slender pillar, not more than nine inches in diameter, and was surmounted by a plain capital, which now adorns the apex of the porch of the Free Church in St. Mary Street. The stone in front of the Cross, upon which Cameron stood when he read his declaration, was subsequently removed to a slaughter-house in the Back Road, where it was sunk in the floor, and a ring attached for securing the animals. What a profanation! It has now disappeared—probably when the place was converted into a weaving shop, and the floors were sunk to allow room for the play of the "treddles."

The following is a catalogue of the principal relics of bygone ages which have been picked up in this locality:—

*Stone Axe*.—Found on Ulzieside in 1884, with five incised lines on edge, and one ornamental course on face. Length, 10 inches; weight, 6½ lbs.

*Stone Hammer*, of diamond shape.—Found on South Mains in 1850, beautifully perforated, and believed to be unique in shape. Measures 4 by 3 inches.

*Stone Hammer*, perforated.—Found in Crawick in 1875. Measures 3½ by 2½ inches.



*Stone Hammer*, half perforated.—Found in Kello in 1886. Measures 4 by 3 inches.

*Stone*, slightly perforated.—Found at Birkburn in 1888. Measures 3½ by 3 inches.

*Celt*.—Found at Greenhead in 1882. 5 inches long, of Crawick grey stone, beautifully polished.

*Celt*, adze-shaped, of claystone.—Found at Eliock Grange in 1881. 5 inches long, with polished, sharp edge.

*Celt*, also of claystone.—Found at Wellstrand in 1889. 11 inches long.

*Stone Maul*.—Found at Sanquhar Bowling Green in 1889. 8 inches long.

*Charm Ring of Shale*.—Found at Eliock Grange in 1881. 4 inches in diameter.

*Cannon Ball of Malleable Iron*.—Found in Deer Park, Sanquhar, in 1830. 2 lbs. in weight.

*Part of Runic Stone*.—Found in dyke at New Road, Sanquhar.

*Groin Stone* of Arch in old Parish Church, and several well-preserved pieces of the Mullions of the windows of the old Church.

[The above are all in the collection belonging to Mr J. R. Wilson, Royal Bank, Sanquhar.]

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*Stone Celt*.—Found at Black Loch. In Grierson's Museum, Thornhill.

*Cannon Ball*, same as above.—Found also in Deer Park. In the possession of Miss Bramwell, St. Helens.

*Arrow Head*, with barb wanting.—Found at Ryehill. In the possession of Mr T. B. Steuart, Auchentaggart.

*Large Putting-stone*, known as "Strong Glenmanna's putting-stone," he having used it at sheep handlings at Glenwhern, whence it was removed to Craigdarroch, and is now in the possession of Mr Paterson.

*Part of Runic Stone*.—Found in the district by the late Rev. Dr Simpson. Now in the possession of the Rev. James Hay Scott.

*Pre-Reformation Tombstone*, embellished with cross-and-scissors device; built into the east wall of the Churchyard.

*Support of Thruck-stone* from Abraham Crichton's burying-place; also built into the same wall.

*Carved Head*.—Built into wall of house known as "The Ark," near the Townfoot; believed to have been removed from the ancient hospital of Sanquhar.

*Several Carved Stones* in roadside dyke on Castle Farm; also believed to be from said hospital, together with one at courtyard at Castle Mains.

QUERNS. — 1. *Portable Type*.—Specimens are in possession of Mr Wilson, Rev. Mr Scott, and Mr Lewis.

2. *Hand Querns*.—Some of these are of considerable size, and are slightly ornamented. The finest specimens are in Mr Wilson's possession, and are yet fit for use. The upper stones of such querns are quite common, but only two of the lower have ever been recovered in the parish.

3. *Pot Querns or Kneading Troughs*.—These were formerly used for detaching the awns from barley and other grains, and Mr Wilson states that in this parish alone he has seen no less than 75 examples.

*Stone Weights*.—These were formerly hung on weavers' beams to keep the web on the stretch. There are many to be seen in and around Sanquhar, and are not to be confounded with the round stones with iron rings attached, formerly and still used as weights at farmhouses. These latter still exist, ranging in weight from 7 lbs. to 70 lbs., but they are fast disappearing.

## C H A P T E R    I I I .

### EARLY HISTORY.



IN the Roman period, the western clan of the Selgovæ inhabited Annandale, Nithsdale, and Eskdale in Dumfriesshire ; the east part of Galloway, as far as the river Dee, which was their western boundary ; and they had the Solway Firth for their southern limit. The British name of the *Selgovæ* is supposed to be descriptive of their country, which lay on a *dividing* water, and which, by the new settlers who were introduced during the middle ages, was denominated the Solway. The *Nid* or *Nith*, like the *Nidus* or *Nith* in Wales, derives its appropriate name from the British *Nedd*, which is pronounced *Neth*, and which signifies, in the Cambro-British speech, *circling* or revolving.

After the Romans had withdrawn from their occupation of North Britain, as of the remainder of the island, the Danish Vikinger, sallying out from Northumberland in 875 A.D., wasted Galloway, which of old included Dumfriesshire. The Saxon plantation had always been inconsiderable, and the Saxon authority became extinct at the end of the eighth century. This incited the settlement of a new colony from Ireland, and the settlers of this period were followed by fresh swarms from the Irish hive during the ninth and tenth centuries. These *Cruithne*, as they were called, were joined by the kindred Scots of Kintire, and it was these Irish colonists which, Chalmers is of opinion, assumed the name of Picts, as seen in the chronicles of the eleventh and twelfth

centuries, Picts signifying painted, and being the well-known name of the genuine Picts of Scotland.

It is curious to remark how much the names of places within the peninsula bounded by the Irish Sea and the Firths of Solway and the Clyde correspond with the history of the people who successively colonized within its limits. The paucity of Anglo-Saxon names in Dumfriesshire, exclusive of the pure English appellations of modern times, proves that the Saxons never settled within Galloway in any numerous bodies for any length of years. The Irish settlers completely occupied the whole extent of the peninsula, and mingling in every place with the enfeebled Britons, whose speech they understood, and amalgamating with the still fewer Saxons, whose language they rejected as unintelligible, the Scoto-Irish imposed their names on many places which still remain on the county maps.

It is perhaps more difficult to settle, with equal precision, the several epochs at which the Saxon settlers sat down in Dumfriesshire among the Scoto-Irish. A few Saxons did settle in this district among the British Selgovæ during the seventh and eighth centuries, but the most extensive and permanent colonisation in Dumfriesshire took place in a subsequent age. The occupation by the Scoto-Irish must have extended over several centuries, for we find that in the reign of David I. (1124-1153) Nithsdale still remained in the hands of Dunegal of Stranith, a Scoto-Irish chief, and was then inhabited by a Scoto-Irish people, who long enjoyed their own laws. This Dunegal ruled from the Castle of Morton, the ruins of which still remain, the whole of the strath from Corsancone to Criffel. On his death, his possessions were divided among his four sons, of whom only two, Randolph (or Rodolph) and Duvenal, are known to history. Randolph, the eldest, inherited the largest share of the patrimonial estates, and, like his father, had his residence at Morton Castle. He had three sons, the youngest of whom, Dovenald, received from his father Sanchar (so it was



then spelt), Ellioc, and other lands, and was slain, while quite a youth, at the "Battle of the Standard." One of Dovenald's sons was Edgar, who lived in the reigns of William the Lion and Alexander II. The children of this chief adopted the surname of Edgar for the family—one of the earliest recorded instances of the adoption of a surname in Nithsdale. One of his sons, Richard, owned the Castle and half of the barony of Sanquhar, together with the lands of Eliock, by charter from Robert Brus, the other half being owned by William de Crichton through marriage with Isobel, daughter of Robert de Ross (who was related to the Lord of the Isles); and, to his grandson Donald, David II., who began to reign on the death of his father Robert the Bruce in 1329, granted the captainship of the MacGowans, a numerous clan of the Scoto-Irish then located in the district. The possessions of the Edgars in Nithsdale were very extensive, for we find that Affrica, the daughter of Edgar, in the reign of Alexander II. owned the lands of Dunscore, a place there still bearing the name of Edgarstown. Edgar is still a common name in Dumfriesshire, and from this ancient stock some families in the neighbourhood of Sanquhar can still trace their descent, the common progenitor of all the Edgars having been the son of Dovenald, the Scoto-Irish chief.—*Chalmers' Caledonia.*

Prior to the twelfth century, a good deal of obscurity surrounds the history and condition of the country. Excepting a few leading facts, much of the so-called history is merely the collected opinions of various historians. These opinions rest frequently on very slender foundation, being at the best nothing more than shrewd conjecture, and, to a considerable extent, contradictory of each other. The law of the land, too, was an unwritten law, and consisted simply of the established usages and customs of the people. From the date mentioned, "the laws of England and Scotland," Lord Kaimes says, "were originally the same, almost in every particular." The beginning of the twelfth century marks a new era in the

history of the country. Then it was that the feudal system, which in a modified form still prevails among us, was first established ; the land, which previously had been the subject merely of *grants*, was now secured to its possessors by *charters*, and the administration of justice, however rude and imperfect in form, was provided for by the appointment of Sheriffs, whose duties, if not at first, at least afterwards, were military as well as judicial, as we shall see in the Chapter on the Crichton family. "These Sheriffs," we have it on the authority of Caledonia, "the Celtic people, both in Ireland and Scotland, concurred in hating." This is not surprising, however, as human nature at all times is apt to rebel against unaccustomed restraints. The jurisdiction of these Sheriffs was not confined to shires, but extended over certain defined territories, ten in number. The idea of shire, belonging to the Saxons, was unknown to the races that then inhabited Scotland.

The Norman colonisation which, beginning in the reign of Edgar, was carried out so extensively in the propitious reign of David I. (1124), exerted a wonderful influence on the settlement of the country. Society now began to assume definite shape and form. The colonists were English barons, who brought with them a host of vassals. These barons were attracted across the border in the year 1124, when David came to the throne. He had been educated at the Court of Henry I., and had married an English countess. The wonder which one would naturally feel at persons of rank and influence migrating from a richer to a poorer—from a comparatively civilised to a semi-barbarous country (for the pressure of over population was not then felt)—disappears when we consider the connection which the reigning monarch had had with their own Court. David, who was a wise monarch, probably held out such promises and inducements as were sufficiently enticing to lead these settlers to surrender certain social advantages for others of a material kind—to make the same kind of sacrifice which

colonists in these days have to undertake. The king was most liberal in his treatment of the colonists in the distribution of lands to them and their followers. The most conspicuous of these settlers was Hugh Moreville, who came from Burg, in Cumberland. He acquired vast possessions in both the east and the west country, and was a great favourite with David, who created him Constable of Scotland, which office was hereditary in his family for generations. He was the founder of the monastery of Dryburgh, and died in 1162. His grandson, William, having died without issue, the vast family estates passed into other hands through the marriage of his sister Elena to Roland, the Lord of Galloway. Their son, Alan, was one of the most powerful barons in Britain. He had no son, and his three daughters were married to English nobles—Elena to the Earl of Winchester, Christian to the son of the Earl of Albemarle, and Devorgil to John Baliol, the lord of Barnard Castle. By these marriages there was introduced into Galloway a great number of English settlers, much to the discontent of the natives, but greatly to the ultimate advantage of the country. Several persons who were surnamed Ros, from the north of England, settled under the Morevilles in the district of Cunningham. Godfrey de Ros acquired from Richard Moreville the lands of Stewarton, in the possession of which he was succeeded by his son, James de Ros, and these are the progenitors of the Rosses of Halkhead, Ros Lord Ros, Ros of Tarbet in Cunningham, and *Ros of Sanquhar in Nithsdale*. Here then we have the root of the second of the four great families—the Edgars, the Rosses, the Crichtons, and the Douglasses—who for centuries bore sway in Upper Nithsdale. The Rosses were a family of high distinction. Robert de Ros, who was sent to Scotland by King John, married Isabel, the natural daughter of King William, in 1191, with whom he obtained a manor in Scotland. A descendant of his was one of the unsuccessful competitors for the Scottish crown in 1291.

These Rosses owned the lands of Ryehill, about a mile

to the south-east of Sanquhar, and built a stronghold on their estate, of which traces still remain. In proof of the worthy character of this family, and the esteem in which they were held by their neighbours, Simpson quotes the inscription on one of the gravestones in their ancient burying ground, which ran thus—

HIR LYS  
THE GUDE SIR JOHN ROSS  
OF RYEHILL

HIR LYS  
THE GUDE, GUDE SIR JOHN ROSS  
OF RYEHILL

HIR LYS  
THE GUDE, GUDE, GUDE SIR JOHN ROSS  
OF RYEHILL

—and further assumes that it refers to three different persons of the same name. Now with regard to the character of Sir John Ross, whether one or three of the name, too much stress need not be laid upon evidence of this kind. In all likelihood the people of that, just as of this, generation had a regard to the adage “*De mortuis nil nisi bonum.*” Besides, this inscription would likely be composed by a member of the family, and its testimony cannot therefore be accepted as quite unbiassed. Neither to our mind is the assumption that it refers to three different persons justified. We incline rather to the belief that it refers to one and the same person, and that the writer of the inscription adopted the well-known figure of a climax to emphasize the *gudeness* of this Sir John Ross. “Their place of interment,” Simpson says, “appears to have been exactly to the east side of the moat of Ryehill, and close to the foot of the bank, as it was here the gravestones were found.”

The Edgars and Rosses were thus contemporaries. The former, the more important of the two families, possessed the Castle and the larger portion of the barony of Sanquhar, the latter having their headquarters at Ryehill, a place of altogether minor importance. By the failure, however, of



the male line of the Rosses, and the marriage of Isabel de Ross, the heiress of Ryehill, to William de Crichton, there was introduced into Nithsdale a family which was destined to play an important part in the history of Sanquhar and the surrounding district. So bound up, indeed, was the name of Crichton with Sanquhar during a period of over 300 years, and so distinguished a part did the Crichtons play, that it has been deemed fitting to devote a separate chapter to their career.

Inglistown, a corruption, according to Chalmers, of Englishtown, marked the place where these English colonists at first settled. Now, as there is an Inglestown in Durisdeer, in Moniaive, in Irongray, and elsewhere, it is evident that the vale of Nith enjoyed its full share of the benefits which flowed from the introduction of these settlers. There were thus imported into Scotland the elements of a civilisation to which she had been a stranger—the order of society was of a distinctly higher kind than had hitherto obtained, and the native races were taught improved methods of agriculture and other manual arts. Great benefit was likewise received by the settlement throughout the lowlands of Scotland, about the same period, of a large number of Flemings. These Flemings, driven from their own country by force of circumstances, repaired in great numbers to England in the reigns of William Rufus and Henry I. In 1154, however, Henry II. banished the Flemings and other foreigners who had come to England in the previous reign, and the banished Flemings fled across the border and settled in the southern parts of Scotland. The skill of this people in weaving and textile industries of all kinds was known all over the Continent, and the trade of the Low countries in manufactured goods of this description was enormous. In this way the foundation was laid of that industrial skill and activity which, in these later times, afford employment to a large proportion of the population, and have developed a large trade in staple goods in the manufacturing towns along the banks of the

Tweed, Nith, and other rivers in the South of Scotland. But the immigrants from the Low countries embraced not merely handicraftsmen, but also persons of rank—soldiers of fortune who had distinguished themselves in the wars, and whose services were rewarded with grants of lands which they well knew how to cultivate. The influence of these settlers must have strengthened that of the Anglo-Normans, who came across the border at an earlier period, in imbuing the minds of the native population with improved ideas of agricultural processes, and thus of advancing the material and social progress of the country.

Some of the principal towns of Scotland, as Edinburgh, Berwick, Roxburgh, &c., had their rise prior to this period, but to the Anglo-Norman settlers and their characteristic habits is due the existence of quite a number of smaller towns or villages, which now began to spring up all over the country. Being of a military race they, on settling in any locality, first busied themselves with the erection of a stronghold, around which their followers gathered, thus forming a hamlet and sometimes a town.

Another important factor in the settlement of the country, and the civilisation of its inhabitants, is to be found in the erection of so many religious houses. The monks were drawn chiefly from England. Then were built those magnificent abbeys and ecclesiastical edifices, the ruins of which bear witness to this day of the architectural skill and taste of their founders, and the patient labour bestowed by the monks on the beautification of God's house. The Crown was generous in the gift of lands and revenues for the maintenance of the religious houses. The common notion of Protestants that the monk was a fat, lazy priest who filled up the measure of an easy-going life between religious duties and observances, performed in a spiritless and perfunctory manner, and the gratification of his fleshly appetites, in whatever degree it may have correctly described the monk of a later period, is certainly misapplied to those of this early

age. It is well known that, besides having a monopoly of the learning of that time, these priests thought it no degradation of their office to learn to become skilled in all the then known arts and industries, and that, into whatever country they penetrated and obtained a footing, they, besides using all diligence in the propagation of the faith of which they were the professed teachers, were equally diligent in spreading abroad among the people a knowledge of those arts through which alone they could be raised from the wretched state of semi-barbarism in which they were too often sunk. Such were the influences which co-operated at this early age in introducing into Scotland some measure of civilisation. Still, they have not succeeded in obliterating the proof of the Celtic origin of the early inhabitants, and of the fact that Celtic blood runs in the veins of the Scottish people to this day. As Chalmers remarks—"Many children of the Celtic people have been, no doubt, converted from their maternal *Celticism* to the artificial *Gothicism* of the Saxon settlers; they have been induced, by interest, to imitate the Saxon manners; they may have been obliged, by discipline, to speak the Teutonic language. Yet at the end of seven centuries the Saxon colonists and their descendants have not been able, with the aid of religious prejudice and the influence of predominating policy, to annihilate the Celtic people, to silence the Gaelic tongue within Scotland, nor to obliterate the Celtic topography, which all remain the indubitable vouchers of the genuine history of North Britain."

The name Sanquhar, or Sanchar as it was formerly spelt, is generally allowed to be a compound of two Celtic words—*Suen*, *Caer*—signifying "old fort," pointing undoubtedly to the existence of an ancient British stronghold at the time of the Scoto-Irish invasion in the ninth and tenth centuries. The site of this old fort is believed to have been the knoll immediately behind the present farm-house of Broomfield, a few hundred yards north of the town. The town

of Sanquhar doubtless owed its origin to the existence of this fort. This was, indeed, the origin of many of the small country towns, both then and during the subsequent Anglo-Norman colonisation in the twelfth century, the people during those rude and unsettled times gathering for protection under the friendly shadow of a stronghold. In charters and other documents the name receives various forms of spelling—*Sanchair, Sancher, Sanchar, &c.*, but in the early part of the seventeenth century the “ch” is changed into “quh,” with the same sound, and that form the name has ever since retained. We confess to a wish that this change had never taken place, the older form being simpler, and having the advantage of a closer resemblance to the original. There are other two places, but not towns—one in Morayshire and the other in Ayrshire—of the same name with the same derivation. The town consisted simply of mud hovels and huts of wood, with a covering of thatch. There are old houses still standing which, if not built wholly of such materials, have had in their construction clay used as mortar, and the thatching with straw was up to the present generation a common enough method of covering the roof. To this style of covering succeeded for a time the use of thin layers of freestone called “flags,” but, though these were rain-proof and did not, like the thatch, require frequent renewing, they were of great weight, and put a severe strain upon the framework of the roof. Both have now given way to slates. The thatched roof was undoubtedly troublesome to keep in order, and was liable in a severe storm of wind to “tirling,” but it had the advantage over slates—straw being a bad conductor of heat — of rendering the houses cool in summer and warm in winter. The thatch, too, gave an air of picturesqueness to the cottage, which is lacking in the bare slate, while the sparrow chirped and the swallow twittered beneath its eaves.

In the reign of Robert the Bruce, the Castle and half of the barony of Sanquhar were held by the Edgars ; but, as is



stated in the chapter on the Crichtons, they were purchased from them by Crichton, and the Castle became the residence of the Crichtons, and continued so during the long period down to 1630, when it was in turn sold to the Douglasses of Drumlanrig. After the battle of Bannockburn, and the establishment of Scotland's independence, the Edgars of Sanquhar, Ellick, &c., were confirmed in their possessions. We infer from this that they had remained true to their country's cause, for many barons who had proved traitors, at this time had their estates forfeited to the Crown. During the war of independence, Sanquhar Castle was captured by the English, who placed a garrison within its walls. The aid of the gallant Douglas was besought, who, in response to the appeal, made a secret and rapid march with his followers down Crawick, where he placed them in ambush in the dark recesses of that glen not far from the Castle until a plan had been devised for its capture. This proved a clever piece of strategy, and was completely successful. The following is the account of the affair as it appears in Godscroft's history of the Douglasses, published in 1644:—

*Of William the Hardie (or Long legge), the fourth William and seventh Lord of Douglas.*

“To Hugh did succeed his son William, who for his valour and courage is distinguished by the addition of William the hardie; he is named also William long legge by reason of his tall and goodly stature, having been a very personable man. He was twice married. . . . Concerning himself we find in the English Chronicle that when King Edward the first took the town of Berwick (in the year 1295) he was Captain of the Castle there, and not being able to resist and hold out, the Towne being in the enemies' hands, he rendred the place with himself also a prisoner, where he remained until the warres were ended by the yeelding of John Baliol to King Edward. During the time of his captivitie he was moved to marry this English Lady, that so he might be drawn to favour the King's pretensions in conquering of Scotland. But his matching did not alter his affection towards his native countrey, nor brake his constancie in performing his dutie to it.

“Wherefore when he heard that William Wallace was risen up, and had taken open banner against the English, he joyned with him, by which accession of forces Wallace army was much increased and strengthened;

yet they were not always together, but according to the occasion and as opportunity did offer they did divide their companies, and went to several places, where they hoped to get best advantage of the enemy, and where they needed no great Army, but some few companies at once. In these adventures Lord William recovered from the English the Castles of *Disdiere* and *Sanwheire*. The manner of his taking the Castle of Sanwheire is said to have been thus:—There was one Anderson that served the Castle, and furnished them with wood and fewell, who had daily access to it upon that occasion. The Lord Douglas directs one of his trustiest and stoutest servants to him to deal with him, to find some means to betray the Castle to him, and to bring him within the gates only. Anderson, either perswaded by entreatie or corrupted for money, gave my Lord's servant (called Thomas Dickson) his apparell and carriages, who, coming to the Castle, was let in by the porter for Anderson. Dickson presently stabbed the porter, and giving the signall to his Lord, who lay neere by with his Companies, set open the gates, and received them into the Court. They being entered, killed the Captaine, and the whole English garrison, and so remained master of the place. The Captain's name was Beuford, a kinsman to his own Ladie, who had oppressed the country that lay near to him very insolently. One of the English that had been in the Castle escaping, went to other garrisons that were in other Castles and Townes adjacent, and told them what had befallen his fellowes, and withall informed them how the Castle might be recovered. Whereupon joyning their forces together, they came and besieged it. The Lord Douglas, finding himself straightened and unprovided of necessaries for his defence, did secretly convey his man Dickson out at a postern or some hidden passage, and sent him to William Wallace for aid. Wallace was then in the Lennox, and hearing of the danger Douglas was in made all the haste he could to come to his relief. The English, having notice of Wallace approach, left the siege and retired toward England, yet not so quickly but that Wallace, accompanied with Sir John Grahame, did overtake them, and killed 500 of their number ere they could pass Dalswynton. By these and such like means Wallace, with his assistance, having beaten out the English from most part of their strengths in Scotland, did commit the care and custody of the whole countrey, from Drumlenrigge to Aire, to the charge of the Lord Douglas."

The founder of that branch of the Douglasses which bore sway in this district and gave rise to the house of Drumlanrig was William, the natural son of Archibald the Grim. He was the first Lord of Nithsdale, and in spite of the taint of illegitimacy, he, by his virtues and bravery, so commended himself to the favour of his Sovereign, Robert II., that he preferred him for a son-in-law over all the other young

noblemen of the kingdom, bestowing upon him the hand of his daughter Egidia or Giles, esteemed the most beautiful woman of that age. The King conferred upon Douglas the Lordship of Nithsdale and the Sheriffship of Dumfries, the office of Warden of the Western Border, and those of Justice and Chamberlain, besides an annual pension of three hundred pounds sterling, to be paid out of the great customs of certain burghs. There were minor branches of the Douglas family at Coshogle, Pinyrie, Dalveen, and other places in Nithsdale. This first Lord of Nithsdale was the renowned *Black Douglas* of Scottish history. "Tall and of commanding presence, he was also unusually bony and muscular, being, however, graceful and well proportioned."\* He was a gallant soldier, stout-hearted and resolute in action, and many of the exploits with which he is credited by tradition are so extraordinary as to bear an air of romance. He had an arm and hand, a blow from which was like that of a sledge-hammer; and instances are given of his freeing himself from the custody of his guards by suddenly striking out right and left with his clenched fists. His dark and swarthy complexion gave to his countenance an air of martial sternness, and procured for him the appellation by which he is distinguished from the rest of his illustrious race. In the many encounters which in his time took place between the English and Scots along the Border, the Black Douglas played a conspicuous part. His tall dark figure was to be seen in the forefront of the fight, and so great was his prowess in the field that in time he became a perfect terror to the enemies of his country. The stories of his doughty deeds were told at many a fireside, and so impressed the imaginations of the simple-minded country people that English mothers along the Border were accustomed to frighten their disobedient children into submission by threatening them with the apparition of the Black Douglas.

The whole of this district was at this time densely wooded,

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\* Dumfries Magazine.

the inhabitants maintaining themselves more by fishing and the chase than by agricultural husbandry. The style of living was of the most primitive kind, and their wants were few. The remains of the forest which filled the valley are to be seen in the mosses in all directions, but there is reason to believe that in the immediate neighbourhood of the town, and in the vicinity of the Castle, there was an opening which, at a later date, after the Castle had been built, a large portion of it was turned into a "deer park" well stocked with deer. The three large fields on the south of the town are still called the Deer Parks. This deer park, many acres in extent, was surrounded by a beautifully built stone dyke or wall seven feet high, which was surmounted by a loop-holed coping. A large part of this dyke still remains, and, till quite recently, some of the coping had not been removed. The last reference we can find to the deer is contained in a letter from the Earl of Queensberry, addressed to his cousin of Dornock, and dated from Edinburgh, 31st August, 1688, in which directions are given for the killing of two bucks, the one white and the other brown. (See end of Chapter.) In further proof of the existence of the wood and of its termination here may be adduced the name given to houses at the west end of the town, which were only recently demolished. These houses were called the "warld's end"—a corruption of the "wold's end"—*wold* in the ancient tongue meaning "wood."

The state of society at this period was of a rude and semi-barbarous character. There were, first, the barons, the descendants of individuals who, chiefly by their military services, had commended themselves to the Crown, by whom, in reward for such services, they had had bestowed on them the gift of lands, on condition that they, with their retainers, should render services of a like kind whenever occasion demanded. The possession of the land carried with it an authority absolute and uncontrolled. The barons dispensed what they were pleased to call justice, which, in too many



cases, meant only the expression of their own will or caprice. In truth, the common people were simply slaves—bondsmen, or “villeyns,” as they were called. At the mercy, therefore, of lords, ignorant and intolerant, and of a brutal and savage nature, they were in a most miserable condition. There was, however, a middle class consisting of those who held the land under the barons; some of whom, it appears, paid rent and corresponded to the modern farmer, whilst the bulk were liable to military service with their over-lord. The laws of the Burrows were more favourable. According to them any bondsman, except the King’s, who resided for a year and a day within a “burrow” was entitled to his freedom. The chartularies of the period afford numerous proofs of the existence of this condition of servitude, wherein the number of villeyns is given as belonging to the lands transferred, and they contain notice of cases where some of these villeyns were released from their servitude. The practice was even more general in England than in Scotland. “Some of the greater Abbeys,” Walsingham says, “had as many as 2000 villeyns.” The system was there happily abolished in Cromwell’s time, but it survived in Scotland till a later period under the name of *man-rent*, and that notwithstanding Acts of Parliament directed against it.

In the middle ages, there were erected throughout the country hospitals, generally for the reception and relief of lepers. There were also hospitals established for the care of the sick poor. We know also of establishments for the assistance and shelter of travellers such as those maintained by the monks on some of the Alpine passes at the present day. The hospitals in our own country, which may possibly have been made to fulfil not merely one, but all of these various purposes, were served by charitable brotherhoods. The members of the brotherhood took upon themselves certain vows of poverty, chastity, and obedience, in common with the other brotherhoods of the Roman Catholic Church. One of those hospitals existed in the parish of Sanquhar, being situated

near to Kingsburn, about half way between the Castle and Ryehill. This must have been one of the most ancient of such establishments, for, though the date of its erection is not known, it was in existence so early as 1296, in which year Bartholomew de Eglisham, its chaplain and superintendent, swore fealty to Edward I. (Pryenne iii. 659). Simpson mentions several relics of the place as having been observed. Hewn stones of Gothic masonry were found on the site ; a variety of human bones had been turned up at various times ; a large key was found near the same spot ; and what was believed to have been the font-stone of the chapel long stood in the open field. It is a fact that several stones, not apparently belonging to the Castle, but to some other building of importance, are to be found built into the dykes in the vicinity.

The exact date of the building of Sanquhar Castle cannot be fixed, but there is no reason to doubt that it was the work of the Edgars or their predecessors in the twelfth century. In connection with the Saxon colonisation in the reign of David I., to which reference has been made, the first thing done by these colonists for the defence of the possessions granted them by the Crown was the erection of some place of strength. It does not appear that they obtained a very extensive footing in Nithsdale, the Scoto-Irish, of whom were the Edgars, keeping their ground. But no doubt their improved methods in the building of fortifications, as in everything else, would be noted by the native tribes, and, anxious like their neighbours to keep their own, the Edgars set about building a stronghold becoming their rank and station, and of greater security than anything of the kind erected at any previous time in the district. At all events, the Castle is mentioned as being held by Richard Edgar during the reign of Robert Bruce. The site of the Castle was a well chosen one. It was built on the verge of the plateau which runs along the valley of the Nith, overlooking what has once been the course of the river. It commanded the passage of Niths-

dale, one of the lines of march from England into Scotland, and was, both from its position and construction, a place of great strength. The possession of it was, therefore, of great importance during the long-continued war between the two countries, and frequently it changed hands. Though now in ruins, sufficient remains to enable us to gather a general idea of its size and style of architecture. An examination of the ruins leads to the conclusion that, originally one of those square baronial keeps which were common in the country about the twelfth century, it was enlarged from time to time, till latterly it must have been a fortress of considerable size, capable of accommodating a large garrison. It stands facing the north-west. The original keep, containing the principal gateway, has been, strange to say, the best and most substantially built part of the whole structure. The outer walls are composed of blocks of stone all of the same size, squared and dressed, and laid regularly in courses nine to eighteen inches in height, but they are now bleached and weather worn with the storms of centuries. The heart of the wall has been packed with whinstone and other hard material, into which hot lime has been run, welding the whole into one solid mass. A close inspection of the lime in the walls reveals the fact that it had been burnt in open fires by the agency of coal, as numerous particles of unburnt coal are to be discerned mixed up with it. The interesting question arises—Whence was the coal derived? It is true that thin seams crop out at the edge of a cleuch on Ryehill near the Castle and elsewhere in the vicinity, and probably the early inhabitants had discovered its applicability for the purpose of fuel. The amount obtainable, however, by mere open digging could not be great, and other methods would be required to secure the large quantity that would be necessary to burn so great a mass of lime as was evidently poured into the massive Castle walls. The natural and inevitable conclusion, therefore, appears to be that it must have been by mining, probably by driving in a

level, that the coal was procured ; if this be so, Sanquhar may claim to shew the earliest example in Scotland of coal-mining. The oldest authentic notice of the use of coals is recorded by the Monks of Newbattle, about 1210, but Sanquhar Castle was built in the twelfth century.

This, the ancient Peel, does not appear to have been of any great size, being fit to afford protection to little more than the baron and his household. It would appear to have consisted of probably only one room on the ground floor, access being had to the upper storey or storeys by a spiral stair, traces of which are still visible. There were no offices attached, nor indeed was there the same necessity for accommodation of this kind. The wealth of the baron consisted of cattle and horses, which roamed in the woods that grew all around. Probably the first addition that was made in the vicinity of the Peel, for it does not appear at first to have been connected with it, is the square Tower at the south corner of the pile of ruins, and which, for what reason does not appear, was called Wallace's Tower. It measures twenty-three feet over the wall and ten to eleven feet inside. It consisted of three storeys at least, with a dungeon beneath, which, however, is now filled up to the level of the ground with the fallen *debris*. The chambers in this part have been very small, and the windows little better than loopholes. The stones used in the construction of this Tower are not so massive as those in the Peel. The ground floor was vaulted, as was probably also one of the upper floors. The original Keep and this southern Tower have been subsequently connected by a range of buildings on the southern and western sides. That this is so is plain from the fact that at the junction with the south Tower there is a straight joint from top to bottom of the wall. Next to the Tower is the bakery, with the oven outside the wall. This oven seems to have been an insertion. The kitchen is in the south-west corner. It has had a fire-place about ten feet by nine feet, with a stone drain



through the wall to the outside. These additions were continued along the north-west or front side till the ancient Peel had been reached. They embraced a large round tower, which would be a prominent feature, and enhance greatly the appearance of the Castle. It likewise played an important part in the internal economy of the place, for it afforded access by a fine spiral stone stair, with steps four feet wide, to the upper floors of the Castle, while it enfolded within its sweep the well of the Castle, which was forty-two feet in depth, and beautifully built. The basement floor, which was vaulted, is at a lower level than the courtyard. The other two sides appear to have been completed at a later period, and when that had been done, Sanquhar Castle would be a fortress of great size and strength. Together, the courtyard and castle form an oblong, measuring about 167 feet from east to west, and 128 from north to south. From the outer courtyard in front, entrance to the Castle was obtained by an arched doorway about seven feet six inches wide, which was protected by the round tower. Through this door the inner courtyard was reached by a vaulted passage. The Castle was approached from the town along an avenue of trees, of which a few still remain, and the burn which runs round the base is carried under the roadway by an arched tunnel regularly built, one of the oldest specimens of work of the kind to be seen in Scotland. At the end of the avenue was the gateway leading into the outer courtyard at the north-west corner. This gateway, of which little remains, is seventeenth century work, and formed the entrance to a handsome quadrangle. It was surrounded on the unprotected sides by a double fosse, the common form of defence adopted in our ancient strongholds. An iron gate closed the entrance to the court, and when the ponderous portcullis was lowered, the garrison had little to fear, provided the place was well provisioned, for their supply of water was secured by the well within the round tower. On the death, in 1695, of William, first Duke of Queensberry, when the family

residence was transferred to Drumlanrig, the Castle was stripped of its leaden roof and allowed to fall into ruins.

Grose, in his "*Antiquities*," published in the end of last century, says :—" Upon the bottom that lies beneath the west side of the castle were formerly the gardens, where the remains of a fish pond, with a square island in the middle, is still visible. On the south side of the castle was the Bowling Green, pretty near entire. The principal entrance was from the north-east, where a bridge was thrown over the fosse."

The building has fallen into such a ruinous state that little can be known of the internal arrangements. The principal rooms, however, including the great hall, were situated in the vicinity of the gateway, on the front side. Much, however, that had long remained in obscurity was cleared up during a course of excavations, undertaken a few years ago, with consent of the Duke of Buccleuch, by the Marquis of Bute, the lineal descendant of the Crichtons, the ancient lords of the manor, whose most ancient title is Baron Crichton of Sanquhar. These excavations revealed the bakery, kitchen, and well, and parts of the internal dividing walls. No trace could be found, however, of the outer wall about the east corner, but it is quite supposable that this part of the wall, even to the foundations, was taken for the building of Sanquhar Town Hall, of which more anon. The bricks were manufactured here, pointing to the fact that brick-making is one of the oldest established industries of the district. It will be noticed that in the Earl of Queensberry's letter, at the end of this chapter, reference is made to the same effect, the term "tiles" being there used. The mortar was very coarse, but strong, and the arch of the gateway was pinned with oyster-shells. Teeth of the horse, cow, sheep, and pig were found, together with skulls of various breeds of dogs, and bones of all kinds of fowls, shewing that, in its later days at least, the diet of its inhabitants was of a liberal and varied kind. Two boar tusks were found in the sewer. The collection of curiosities unearthed also included

a massive old key, an antique chisel, an ancient reaping-hook toothed like a common saw, many pieces of glass and earthenware, the heel and sole of a lady's boot, differing but little in size and shape of the heel from the prevailing fashion of the present day. Five tobacco pipes of different patterns were turned up, one of them adorned with a rose on the bowl. These pipes were very small in the head—so small that the consumption of tobacco by the smoker could not have been great. Another interesting relic was a child's toy in the form of a small boat found in one of the sewers. The greatest and most important discovery of all was the *well* in the round tower. The well, it was declared by the older people, was in the court; but the architect argued that if there was a well within the walls, it would be found in the circular tower. This supposition, founded no doubt on the position of the well in other similar fortresses, proved, therefore, to be correct, and it was shown how unreliable an authority mere tradition is in matters of this kind. The well was forty-two feet in depth, lined with beautiful masonry, which, however, had been removed for several feet at the top. About eighteen inches at the bottom was square, and constructed of wooden piles, upon which the masonry rested. A scabbard of an old sword, several gargoyles or water-spouts, a number of stone window-mullions, the legs of sundry chairs and tables, and the old bucket for drawing the water were found in the well. The bucket lay mouth downwards, and almost entire. There had been a traditional story current in the district that a huge pot of gold was hidden somewhere about the Castle, and this story was known to the workmen. The moment therefore the bucket was disclosed to view in such a condition that it was impossible to determine on a mere glance what it was, the story was recalled to the labourer's mind, and instantly his imagination pictured a glorious "find." He shouted in an excited manner—"Here's the big pot o' gold. Pull me up, and I'll gie ye the half o't." Up came the man and the

bucket, but instead of gold it contained only a mass of broken stones. So much again for tradition.

The entrance to the deer park from the avenue approaching the Castle, though now built up, is still discernible. The park skirted the gardens of the good burghers on the south side of the town, into which the deer, it is said, were accustomed to make plundering raids in winter, when the pasture was bare, and the kitchen vegetables on the other side were altogether too tempting. A curious accident occurred to an old buck in one of these raids. The gardens contained not only vegetables, but fruit trees, and, in jumping, this old reiver, who, from the height of the wall, could not see what was on the other side, drove one of his horns deep into the trunk of a tree in coming down, the horn snapping and leaving a considerable portion imbedded in the wood. The tree was cut and converted into a table, and it is said that the table, containing a section of the horn, is still to be seen in the town. The upper portion of the deer park was on a level with the town and the Castle, the lower lying along the banks of the river. The garden, about two acres in extent, lies at the back of the Castle facing the south. It is terraced at the upper end, and is still enclosed within a substantial wall, remains of the old fruit trees being visible until quite recently.

It is but right to state that in "Castellated and Domestic Architecture of Scotland," M'Gibbon and Ross take a different view of the relative age of several parts of the structure, holding, for example, that the south Tower is the original Keep, and therefore the most ancient portion, but we have adopted the view, which not only is supported by other antiquarian authorities of eminence, but accords with the popular opinion founded upon natural conclusions drawn from the appearance of the ruins.

Thus stood the Castle in its palmyest days—a magnificent pile, towering up in massive strength and grandeur, the watchful guardian of the vale. The scene presented to the



noble dames, as they sat in the window of the great hall, would form a charming picture. At their feet lay the fish pond, whose calm and placid bosom was undisturbed save by the splashing of the trout or the white swans as they swam slowly and majestically round the island. The timid deer bounded over the surface of the wide and undulating park, their forms at one moment clearly outlined on the crest of a ridge and anon disappearing in a hollow, their tall antlers, like the masts of a ship at sea, being the last to dip out of sight. Further away, the valley, with its rich adornment of woods, and herds of cattle browsing in the open spaces, stretched back for miles, and was encircled by a long range of hills deeply pierced on either hand by the bosky glens of Crawick and Euchan, and the wild Kello, while the western sun, as he sank behind the brow of distant Corsancone, flooded the whole with a rosy light.

“The air a solemn stillness holds,”

unbroken save by the lowing of cattle as they are driven home to milking, the distant bleating of sheep, and the cawing of the rooks, as in great flocks they pursue their weary flight homeward to the woods of Eliock, while jovial shouts and laughter float up from the Bowling-Green where gallant knights for the moment forget the cares of state and bury their mutual jealousies and animosities.

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*Copy Letter from the Earl of Queensberry to his Cousin,  
Douglas of Dornock.*

ED., 31 Augt., 1688.

“CUSIN,

“Soe soon as possible wreat to David Reid (to whom ther’s noe occasion going from this) that imediatly he meit with Wm. Lukup, and cause him send some of his men to Sanquhar to take in the Chinneyes of my Chamber, the Drawing Rounge, and hall, which ar by a great deall too large, and by taking them in as they ought, will both make the Rounes warmer and prevent smoaking. This is to be done with the tile there, and cannot take up much tyme or charges, and I’ll not be pleased if I find it not done when I come. Lykewise tell David to take exact notice to the ovens, both in the kitchen and bakehouse, and if they be any way faultie

that they be presently helped and made sufficient, for it will not be proper those things be doing when I'm ther. Tell him Lykewise that he and Wm. Johnstone consider what useless Broken pouter (pewter) is there and unfitt to be made use off, and that he send it in by the first occasion heir with the weight of it. And new pouter (pewter) shall be sent out in place of it, and that he may do this more exactly, tell him goe throw the wholle Roumes and Wardrobes, and see if they have the keyes of the Wardrob at Drumlangrig, that the old wash-basins and what useless peader (pewter) he finds ther, send it out, and if there be any usefull pewter ther, send it to Sanquhar and keep it ther. James Weir tells me there is ane old Brewing Lead at Sanquhar quyt useless, and that it is not possible to mend it, order David and Wm. Johnstone to consider it, and if it be soe, lett the said Lead be sent heir with one of the Retourned Carts from Drumlanrig, that it may be disposed off. But if it can be usefull at Drumlanrig or Sanquhar, it's still to be kept. Tell David and Wm. Johnstone to cause clear the Bartizans of Sanquhar, and that the doors be made sufficient and locks putt upon them. Tell Wm. Johnstone that I have lost the state of provisions to be sent to Sanquhar that he gave me when he was heir, soe order him by the first occasion to send me ane exact note of everything to be provided and sent from this, and that they have ther thoughts how all things shall be provided to the best advantage in the country, and that they remember former directions and have every thing in order. Tell David that he kill presently both the old Bucks, and send them heir cased up, as James Weir used to doe. I would not putt them to this, bot that David in his letter assured me that they can do it as weill as James Weir, bot tell them I'll take it verrie ill if they kill the wrong deer, soe if they have the least distrust of themselves, tell them not to Medle with it, but send me word and I'll wreat to James Weir to go ther. James Weir tells me one of the bucks to be killed is whyte and the other brown."

## CHAPTER IV.

### THE CRICHTONS.



N the person of the William de Crichton, already mentioned, there came upon the scene a family of power and influence which, though they, at first, played a part subordinate to the older family of the Edgars, kept their ground, and acquired by purchase the remaining part of the barony of Sanquhar which belonged to that family. On his marriage to the heiress of Ryehill, the baronial residence was transferred to the much more important stronghold of Sanquhar Castle, where his family was established for well nigh three hundred years, and continued the leading family in Upper Nithsdale, their history being largely the history of Sanquhar during that long period of time. That being the case, it seems proper to give here a record in a summary form of

### THE FAMILY OF CRICHTON.

According to Holingshed, the first Crichton came over from Hungary with Agatha, widow of the Saxon Prince Edward, when her daughter married Malcolm III., in 1067. Thurstanus de Crichton was a witness to the foundation charter of the Abbey of Holyrood House in 1128, and Thomas de Crichton swore fealty to Edward I. for lands in Midlothian in 1296. His two sons founded the families of Sanquhar (now represented in the female line by the Marquis of Bute, who is also Earl of Dumfries) and of Frendraught.

The elder son became possessed of half the barony of Sanquhar through his wife, Isabelle de Ros, and subsequently purchased the remainder.

Sir Robert, afterwards Lord Crichton of Sanquhar, was made Coroner of Nithsdale in 1468, and he received from James III. a grant of the confiscated Douglas lands. His cousin, Sir William Crichton, the Chancellor, was also created Lord Crichton. The Crichtons possessed lands in Dryfesdale, Kirkpatrick, in the barony of Kirkmichael, and in the barony of Crawfordstoun, now known as the parish of Crawford in Lanarkshire, which bounds with the parish of Sanquhar. Before the Reformation, the Rectory of Kirkconnel was leased from the Abbey of Holyrood for £20 a year by the Crichtons. In 1494, Ninian Crichton, a layman, was parson of Sanquhar. By the marriage of James, the eldest son of Sir Robert, with Lady Janet Dunbar, the family succeeded to the barony of Frendraught-Gawin. The second son of Lord Crichton and Lady Janet seems to have married a daughter of Johnstone of Elphinstone, as he received with his wife in 1479 the lands of Drumgrey, viz., Moling, Monyge, Rahills, &c., in the barony of Kirkmichael, which had been conferred by David II. on a former Adam Johnstone, and were afterwards confirmed to Sir Gilbert Johnstone of Elphinstone by Crown Charter in 1471. Margaret, the daughter of the second Lord Crichton of Sanquhar and his wife Elizabeth Murray, married William Johnstone of Graitney, and was the ancestress of the Johnstones of Galabank and Fulford Hall. Estates, however, were increased or diminished with every generation at that period, from the custom of portioning off daughters and younger sons with land, for entails were not restricted to the senior male heir, but to heirs male generally, or to both heirs male and female, and this led to frequent exchanges between different families. Land that was brought by an heiress to a younger son is sometimes found a few years later in the hands of an elder brother's children, though he may himself have left heirs,



An arrangement of this nature was made by the two families of Crichton.

The Ninian Crichton, the parson of Sanquhar, above referred to, was tutor or guardian to his nephews and niece, the children of the second Baron Crichton, as appears by various decrees of the Lords in Council, in which a young Robert, Lord Crichton, is mentioned in 1525, who does not appear in any of the published pedigrees of the Crichton family, the presumption being that he died before he came of age. His brother William, who succeeded him, married a daughter of Malcolm, Lord Fleming. He was killed at Edinburgh, about 1556, by Lord Semple in the house of the Duke of Chatelherault, who was then Governor of Scotland. Not only was the house of Crichton connected by marriage with other leading families in the country, but they would appear to have been favourites at Court, and were entrusted by the Crown with the discharge of important public offices. Chief among these was the Sheriffship of Dumfries. The duties of this appointment, in those days, were of a somewhat different character to what they have practically become in these times of established order. Whereas now the work of a Sheriff is almost exclusively of a judicial nature, and the military side of the office is only brought into view during the occurrence, happily now very rare, of a riot, in those early times the maintenance of the peace required that the Sheriff of this border county should be a man of some military capacity, and of firmness and resolution of temper.

During the long-continued, though intermittent war that took place between England and Scotland through the determined efforts made by the former to bring Scotland into subjection, measures were taken by the lighting of what were termed "bails"—that is bonfires—on the principal hill tops along the border, and northward towards the heart of the country, to give warning to the barons of any English invasion. These outbreaks often took place without any previous warning. The diplomatic courtesy, which is now

observed among civilised nations before a declaration of war is made, was then totally unknown. The outbreak was frequently unpreceded by any apparent cause of quarrel, but was simply a case of unwarrantable, unprovoked aggression. It was gone about, therefore, without ceremony, and preparations were made with as great secrecy as possible. The time chosen for attack was that which best suited the convenience of the aggressor, and so it commonly happened that the first intimation given that there was mischief in the wind was the sudden appearance of an armed force on the border. Without telegraphs or railways, or even a decent road, the message of warning had to be conveyed in some other way than by telegram, letter, or courier. The means adopted were effectual for the purpose, and very appropriate. Stevenson, who is quoted by Sir Walter Scott, describes the beacon as being constructed of "a long and strong tree, set up with a long iron pole across the head of it, and an iron warder fixed on a stalk in the middle of it for holding a tar barrel." This was raised on the principal eminences, and signalmen were appointed to apply the torch when the light was observed on the next station. In this way the news spread with lightning-like rapidity, and warning was given not only to the barons, but to the whole of their vassals and retainers liable to military service. Fire is a very appropriate symbol of war, and of the "red ruin" which it brings in its train, and we can well imagine when the first ray of fiery light shot up from the mountain peak, kindling the blazing beacon, which shed its ruddy glare across the face of the midnight sky, how picturesque and striking the scene would be. But it struck no terror into the hearts of the people; it only served to quicken the pulse, and stir the patriotic ardour, of our stout-hearted forefathers.

" Theirs the stern joy which warriors feel  
In foemen worthy of their steel."

In addition to the judicial, it was part of the military duties of the Sheriff of Dumfries—the office which Crichton

held—to see that these Bail-fires were lit when occasion demanded. Corsancone was the farthest inland of these beacon peaks. From its top the signal from the far south could be seen, and thence transmitted northwards along the western coast.

The office of Sheriff was of ancient origin, but there is no certainty that, prior to 1296, a Sherifffdom had been created in Dumfries. It is true that William the Lion, who died in 1212, in a charter enforcing the payment of tithes to Jocelyn, Bishop of Glasgow, in whose diocese the churches in Nithsdale were long included, addressed it to his “justiciaries, *Sheriff*, and all other his ministers and bailiffs.” But these may have been mere words of form used in such documents, just as we find a set form of words employed in the charters of Royal Burghs at a later time, and can hardly be adduced as proof of the actual existence of such offices in every case where they were used. There is, at all events, no doubt on the point from 1305, in which year Edward I. recognised Dumfries as a Sherifffdom, and appointed Richard Syward to be his Sheriff of Dumfriesshire. The bounds of this officer’s jurisdiction, however, were not then what they subsequently became. A different polity prevailed in Annandale, where the *jus gladii*, the law of the sword, was granted by David I. to Robert de Brus. In process of time the Sheriffship of Dumfries became hereditary. Sir William Douglas, natural son of Archibald, lord of Galloway, acquired by his marriage with the Lady Giles, daughter of Robert II., the lordship of Nithsdale, with the Sheriffship of Dumfries, and so strenuously was the hereditary principle upheld, even in the case of an office of this description, that it was vested in a female, Giles, called the Fair Maid of Nithsdale, the only daughter and heiress of the Lord of Nithsdale, who was killed at Dantzic in 1390. This lady sheriff married Henry Sinclair, Earl of Orkney, and left a son, William, who inherited Nithsdale and the Sheriffship of Dumfries, both of which he, in 1455, resigned to James II. for the Earldom of Caithness.

In July, 1484, the traitors—the Earl of Douglas and the Duke of Albany—who had deserted their country's cause and gone over to her English enemies, invaded Dumfriesshire at the head of an English force. The country gentlemen promptly summoned their followers, attacked the base intruders, and defeated them. Douglas was taken prisoner, and Albany fled back to England. Crichton of Sanquhar, who rendered a part in this important service, was rewarded by an addition to his lands. His loyalty, besides being thus recognised in a substantial manner, would appear to have brought him into permanent favour with the King, who, in 1487, created him a peer of Parliament under the title of Lord Sanquhar. He had previously obtained a confirmation of the office of Sheriff in 1464, and in 1468 he acquired a grant of the office of Coroner of Nithsdale. These two offices continued hereditary in the Crichton family for 200 years, till they were disposed of, along with the barony of Sanquhar, to the Earl of Queensberry. The Sherifffdom of Dumfries included Annandale and Nithsdale, with the Stewartry of Kirkcudbright, but the local jurisdictions restrained the authority of the Sheriff almost entirely to Nithsdale, and even there it was still further curtailed, in 1497, through Douglas of Drumlanrig obtaining from the King an exemption of himself, his household, and tenants from the jurisdiction of the Sheriff of Dumfries, there being a deadly enmity between the two lords.

The turbulent barons did not regard the King's authority with any great reverence, and the office of Sheriff was therefore no sinecure. As an instance of the lawless and violent habits of these barons, and the disturbed social conditions of that age, we read that at the time when Lord Crichton was holding an assize in the year 1508 a great battle was fought outside the court-house between Maxwell aided by Johnstone, and others. M'Dowall, in his history of Dumfries, gives the following account of the affray:—"The Crichtons and Maxwells had grown greatly in favour since the fall of the



Douglasses. There had long been a deadly feud between the two houses, which was intensified by the circumstance that Lord Sanquhar seemed to be extending his influence over Lower Nithsdale at the expense of Lord Maxwell, who, though Steward of Annandale, did not like to see the neighbouring Sherifffdom possessed by his rival. The idea that a district occupied by many of his own adherents should be legally presided over by any other than a Maxwell was the reverse of pleasant to Lord John ; that it should be placed under the sway of a Crichton was deemed by him intolerable. 'We must teach this aspiring chief a lesson—let him see who is master of Dumfries,' muttered the wrathful Steward. Lord Sanquhar held a court in the shire town towards the close of July, 1508. On the 30th of that month no trials were proceeded with—the 'dittays' having been deserted—the hall of justice abandoned for the Lower Sandbeds, where the warlike vassals of the noble Sheriff stood drawn up in battle array, prepared in some degree for the threatened onset, of which he had received timely notice. Lord Maxwell, at the head of a considerable force, and accompanied by William Douglas of Drumlanrig, entered the town by the Annandale road from the south, and attacked the Crichton party with a fury that was irresistible. How long the engagement continued is not known. Sir James Balfour speaks of it as 'a grate feight'—that it was a sanguinary one is beyond any doubt. The same annalist records that 'Lord Sanquhar was overthrown, and many of his frindes killed.' Bishop Lesley, describing it, says—'Lord Creychton was chaissit with his company frae Drumfries, and the Laird of Dalyell and the young laird of Cranchlay slain, with divers uthers, quhairof thair appeared greit deidly feid and blodshed.' "Thoroughly routed, Lord Sanquhar was chased from the town, over which he professed to hold rule in the King's name—driven for refuge to his castle among the hills, leaving his exulting rival, if not Sheriff of Nithsdale, undisputed chief of its principal burgh. Maxwell, however strange it may appear, was allowed to go unpunished."

This incident not only illustrates the fierce and violent temper of Maxwell, of which there is other abundant proof, and the jealousy which bred much of the perpetual strife between rival families and afflicted the country for generations, but also the feebleness of James's government, which allowed to go unpunished this flagrant outrage on his own authority in the person of his legal representative, unless we are to believe that he looked on the outcome of the encounter with cynical indifference, if not with secret satisfaction, as it appears that at this time the loyalty of the Crichtons was not free from suspicion. There are some grounds for this belief, for, though Maxwell was not called to account, others who had taken part in the affray, such as Douglas of Drumlanrig, Ferguson of Craigdarroch, and his son Thomas, had to undergo a form of trial on 30th September, 1512, at Edinburgh, for the murder of Robert Crichton, a nephew of the Sheriff's, and were acquitted, on the ground that the deceased Robert Crichton was "our soverane lordis rebell and at his horne" when the conflict occurred.

His son Robert was the fourth Lord of Sanquhar, and was married to Margaret Cunningham. He died without issue, and was succeeded by his brother Edward, who married Margaret, daughter of Sir James Douglas of Drumlanrig.

In 1547, after the disastrous defeat of Pinkie, the shire of Dumfries was reduced to a state of complete submission to the power of the English, and the whole of the border chiefs, with the exception of Douglas of Drumlanricke, swore fealty to England. A record of the transaction has been preserved, and, in the list of lairds and their adherents who thus submitted, is found the name of Edward Crichton, with ten followers.

In 1565, when Murray and his partisans broke out into rebellion on account of Queen Mary's marriage with Lord Darnley, they were driven by the Queen's forces into Dumfriesshire, where they received a cool reception. Lord Crichton warmly espoused the Queen's cause, and was honoured with

a command in the advanced guard of her army, under the Earl of Lennox. However, he faltered for a time in his loyalty, for we find that in June, 1567, he was one of the only two Dumfriesshire chiefs who drew their treasonous swords against the unhappy Queen, the other being Douglas of Drumlanrig. Nevertheless he returned to his allegiance, for, when Murray, only a few months later, assumed the regency, Lord Sanquhar deserted him, and when the imprisoned Queen escaped from Lochleven Castle, joined her at Hamilton, and fought on her behalf at Langside. On the flight of Mary, after the disastrous defeat of her army, the Regent collected a large force and proceeded south to chastise the Queen's adherents in Dumfriesshire. The first place of strength which he attacked was Sanquhar Castle, which he speedily reduced to submission.

While the office of Sheriff of the County was held by Lord Sanquhar, another public office of trust was at this period filled by a member of the family. A Privy Council Minute of 23rd February, 1567, bears that "Maister Robert Creichtoun of Sanquhar, Collector of Wigtoun, Kirkcudbright, Dumfries, and Annanderdaill, is ordered to compeer befor the Lords Auditouris of Chekker and thair make compt of his intromissions that the ministeris and thair collectouris may understand quhat is taken up and quhat is restand to be taken up by them."

It is well known to all who have the slightest knowledge of Scottish history that, while the more powerful nobles were almost constantly engaged in State intrigues—in the struggle for place and power, the minor barons were incessantly employed in mutual plunder and harassment. The Borders were, from their geographical situation on the line of march between England and Scotland, in an almost continual state of disturbance. Whatever parts of the rival kingdoms might escape the ravages of the long-continued struggle between the two countries, the Borders were sure to suffer. The description that applies to

the Scottish barons in general applies in an especial degree to the Border chiefs. And little wonder that this should have been the case. The necessity which called them from time to time to stand up in defence of their possessions naturally bred a stout-hearted race. None other in such an age, and so situated, could have long kept their ground. Those members of the Maxwell, Johnstone, Douglas, and Scot families of an unwarlike disposition had no resource, it is significantly said, but to leave Dumfriesshire. Many of them repaired to Edinburgh, where they became merchants, and attained to great wealth. In no part of the country was the old rule in more effectual operation—

“ That they should take who have the power,  
And they should keep who can.”

The intervals that occurred between the frequent incursions of the English into Scotland, or the Scottish into England, were usually too brief to allow the borders to fall into a settled state, and so it was that, during these intervals, the border chiefs either, tempted by their proximity to the English lands, attempted on their own account, singly or in combination, to make reprisals for the losses and injuries they had sustained, or practised the game of plunder upon each other. There was continual strife and jealousy between the barons of the two sides of the county—Annan-dale and Nithsdale—and many a fierce and bitter encounter was the result. A notable case of the kind occurred in 1593.

“ The notorious Johnstone of Annandale, who had joined the Earl of Bothwell in an attempt to seize the King’s person, had been shut up in prison in Edinburgh Castle for his treasonable act. Succeeding eventually in making his escape, he made his way to Lochwood. He had been only one of several of the redoubtable border chiefs who had been concerned in the plot, and the King, with his accustomed weakness, in place of repressing them with a firm hand, visited Dumfriesshire, and offered by proclamation a pardon to all who would renounce Bothwell and promise loyal behaviour



for the future. These merciful conditions were accepted by many, though not by Johnstone."—*M'Dowall's History of Dumfries*. The latter, with his clan, marched into Nithsdale and ravaged the lands of Lord Sanquhar and of Douglas of Drumlanrig. He was a gay and dissipated character, and was therefore called "The Galliard." He was caught by Crichton's men while in the act of seizing one of their horses, and was unceremoniously hanged in the presence of his nephew, William Johnstone of Kirkhill, notwithstanding the entreaties of the latter. His followers, pursued by the Crichtons with the object of recovering the cattle which had been stolen from them, stood at bay, and, stung doubtless by the humiliating fate of their chief, they fought with desperation, so that many of their enemies fell in the skirmish.

"This bloody battle is referred to in an old ballad. The appeal of the 'Galliard' for mercy is thus expressed—  
'O! Simmy, Simmy!'—so he pleaded with his captor, Simon of the side—

'O! Simmy, Simmy, now let me gang,  
And I'll ne'er mair a Crichton wrang;  
O! Simmy, Simmy, now let me be,  
And a peck o' gowd I'll gie to thee.'

The appeal was, as we have said, in vain, and the sequel is thus described:—

'Back tae Nithsdale they hae gane,  
And awa the Crichtons' nowt hae taen;  
And when they cam to the Wellpath-head,  
The Crichtons bade them 'Light and lead.'

'Light and lead,' that is dismount and give battle.

'Then out spoke Willie of Kirkhill,  
Of fighting, lads, ye'se hae your fill;  
And from his horse Willie he lap,  
And a burnished brand in his hand he gat.  
  
'Out through the Crichtons Willie he ran,  
And dang them down, baith horse and man,  
O, but the Johnstones were wondrous rude,  
When the Biddes Burn ran three days blude.'

The Biddes Burn is a brook running between Nithsdale and Annandale, near the head of the Evan."—*M'Dowall's History.*

The Crichtons appealed for redress to Lord Maxwell, Warden of the Marches, but more effectual means were taken to bring to the notice of the authorities the dire results of this raid. A remarkable scene was subsequently presented in Edinburgh. "Fifteen poor widows from Sanquhar came to complain to the King that their husbands, sons, and servants were cruelly murdered by the Laird of Johnstone, themselves 'spoiled,' and nothing left them. Finding that they could obtain no satisfaction, the poor women, who had carried with them the bloody shirts of their dead husbands, roused the popular feeling of the city by marching through the streets, carrying the blood-stained clothing. This took place on Monday, the 23rd July. The people were much moved, and cried out for vengeance upon the King and Council."\* Ultimately, however, Lord Maxwell, as Warden, was enjoined to execute justice on this turbulent clan. The injured chiefs and others joined to assist Maxwell. Thereupon Johnstone secured the adhesion of the Scotts, Elliots, and Grahams, and a contest ensued which involved the whole of the principal Border clans. A preliminary battle took place at Lochmaben, in which Johnstone was victorious, but the decisive engagement was fought in December at Dryfesands, where Maxwell assembled a body of 2000 men, displaying the King's banner as the royal lieutenant. The Johnstones and their allies, though overpowered in numbers, fought with such desperate valour as to rout the King's lieutenant and the royal army, Maxwell himself being slain.†

The character and habits of the Crichtons, of both the head of the family who ruled from Sanquhar Castle, and the minor branches who possessed little lairdships in the neighbourhood, differed in no respect from those of their order

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\* *Dumfries Magazine.*

† *M'Dowall's History.*

throughout the whole south country. They quarrelled fiercely with their neighbours, readily resorting to violence in the gratification of their revenge or in the pursuit of their schemes of plunder and spoliation ; while towards their inferiors they behaved in an insolent and over-bearing manner. Indeed, they were a bold, masterful race, not hesitating to act in defiance of the orders of even the King in Council. Their name frequently appears in the records of the Privy Council, charged with deeds of turbulent lawlessness ; they were bound over in heavy sureties to keep the peace, and, on one occasion, a Crichton was doomed to confinement in Edinburgh Castle during the King's pleasure.

The family of Hamilton was contemporary with that of Crichton, and possessed considerable power and influence, as is evidenced by a complaint made in 1579 by Williame Dunbar as follows :—

“ William Hammiltoun of Sanquhar, having consavit ane deidlie hettreut and malice causles aganis the said Williame Dunbar, upon the xiii. day of Aprile last bipast, come to his place at Enterkin quhairin he dwellis and remanis presentlie accompanyit with tuentie horsmen or hairby, bodin in weirlyke maner, with lang gunnis and pistolettis prohibit to be worne be oure actis of Parliament and Secreit Counsale, jakis, steilbonnatis, swirdis, and uther wappynins invasive and thair be way of hamesuckin, serchit and socht the said Williame Dunbar for his slauchter and destruction and the said Williame Hammiltoun finding himself be his non apprehensioun disappointit of his weikit purpois, brak down his dykis and yettis of his fenssis and hainingis not litill to his hurt and scaith. Farther, the said Williame Hammiltoun for execution of his ewill will aganis the said William Dunbar, dalie be plane force and way of deid oppressis and committis reiffis, spulzeis of horssis, cornis, cattell and utheris guidis upoun his puir tennentis of the landis of Sornis, Mosgavill, Dykesdaill, the mains Grenok and Eistir-Sanquhar, swa that be frequent reiffis and oppressionis foirsaidis the saidis puir tennentis ar allutterlie wrakit.”

Hamilton failed to appear on pain of horning, and the penalty was ordered to take effect. Poor Dunbar's plaint describes in quaint and graphic language the manner and circumstance of the regular reiving raids which were being perpetrated daily at this period among the petty chiefs and barons all along the debateable land.

The minor branches of the Crichton family did not fail to imitate the manners of their feudal head. They held petty lairdships in the neighbourhood—Ryehill, Ardoch, Gareland Carne, and others, and, possibly emboldened by the fact that the Lord of Sanquhar, the King's Justiciary of the district, was their friend, they carried things with a high hand.

In 1566, complaint is made by one William Flemyng, a burghess of Edinburgh—

“That Ninian Creichtoun in Carne, Robert Creichtoun, Andro Creichtoun, brether german and Robert Creichtoun their bruther naturall invaidit the said William and mutilat him in his rycht arme quhairthrow he is impotent and unabill to work for his leving; that they on na wayis wald find souertie and thairefter was put to the horne; that they were reparand dailie in company with Edward Lord Creichtoun, Sheref of Dumfreis; that the said Sheref had been chargeit sundry tymes to haif usit justice upon thaim, but refusing, he was chargeit to haif compeirit befor the Lords of Secreit Counsall to answer for his contemptioun. Lord Creichtoun failed to appear, and is commandit and chargeit to present himself before the Soverain and thair Lordships under all hieast pane and offence.”

William Creichtoun, in 1579, is bound over not to harm Patrick M'Crerik, burghess of Sanquhar, and, by a separate caution, the said William Creichtoun, in his capacity as Sheriff of Dumfries, is bound over that he will enter M'Crerik peaceably into certain specified “leggis of land with houses lying in the burgh of Sanquhar, and will not molest him in the possession of the same afterwards.” Some time before, in 1576, a complaint had been made to the Council against William Creichtoun, Tutor of Sanquhar, by Robert Dalyell of that Ilk, Cristiane Dalyell, Lady Covingtoun, and James Lindesay in Auchintagairt, “tuiching the unbesetting of thair gait within the town of Sanquhar, in the month of October last bipast, and stopping theme to cum to the kirk of Sanquhair besydis the invasioun of the said James Lindesay for his slauchter.” Then in 1579 Creichtoun, described by the same title, “was ordained to find caution of 500 merks, which he did by the hands of Johnne Gordon of Lochinvar, that he shall not impede or trouble Elizabeth and



Margaret Stewart, daughters of the late James, Earl of Murray, in the uptaking of the maills of the lordship of Sanquhar belonging to them as donators during the time of the ward and nonentres of the said lordship."

It would be interesting to know if this William Creichtoun was the same as he who was included in a list of persons ordered to be banished furth the realm by the Act of Parliament passed in 1587. This measure was for the purpose of purging the land of popery, and charges all Jesuits and seminary priests to leave the country within one month, under pain of death. Certain Commissioners are appointed, who are enjoined—

"To apprehend and either present for trial before the justice in the Tollbuith of Edinburgh or themselves try and administer justice upon the following classes of offenders: (1) Jesuits and seminary priests, including Mr James Gordon, uncle of the Earl of Huntley, Mr Edmund Hay, brother of the goodman of Meginche, *Mr William Creichtoun*, etc., in cais they sal not depairt furth of this realm and enter theselffis to the Provost of Edinburgh to be lingut quhile the occasioun serve to transporte thame according to the proclamatioun publist to that effect. (2) Rebels remaning at the horn for slauchteris or sic utheris odious crymes. (3) Sinners, brigands, and masterful vagabonds."

The Lords of Sanquhar and Elliock would seem to have eyed each other across the river, from their respective strongholds, with jealousy and hatred. The Privy Council Records shew that, in 1610, Robert, Lord Creichtoun, on the one part, and Sir Robert Dalyell of that Ilk and Sir Robert Dalyell, his son and apparent heir (the Dalyells were then the lairds of Elliock), were called to answer "for certain mutual challangeis of provocation and defyance." The younger Dalyell is "committit to ward in Edinburgh Castle" for having "utterit some uncomlie and undiscrete speeches importing a provocation and brag aganis the Lord Sanquhair;" while Lord Sanquhair and the elder Sir Robert Dalyell are "bound over to find caution to keep the peace, the former 5000 merks, the latter 3000 merks." This Lord Robert Creichtoun, though he would appear to have been the

aggrieved party in the above instance, was himself a frequent offender against public order, and was often cited before the Privy Council on the complaint of his neighbours of his tyrannical conduct, and bound over by heavy sureties to keep the peace. Considering that he held the King's commission as Sheriff and Justiciary of Nithsdale, his conduct was all the more reprehensible, and constituted a bad example to those who were under his jurisdiction.

In 1597, Thomas Kirkpatrick of Closeburn complained to the Council that "Robert, Lord Creichtoun of Sanquhar, Sheriff Principal of Dumfries, intends now under the pretext and cullour of justice and be the authoritie of his office of sheriffship or commissioun of justiciare to utter his haitreut and malice aganis the said Thomas Kirkpatrick, his kin, freindis, tennantis, and servandis," and in particular that he had "putt violent hands on Johnne Wilsoun his tennant and servand quhome be direckit to the said Lord with a missive letter and detanis him in strait firmance." Lord Sanquhar does not appear to have had any reason of quarrel with Kirkpatrick personally, but, having entered into a bond of friendship with Sir James Douglas of Drumlanrig (they are described in the complaint as "brethir and suster's bairns"), who was Kirkpatrick's mortal enemy, Lord Sanquhar conceived that he, too, must quarrel with the latter. The probability is that he was instigated by Sir James, and that he was thus led to prostitute his high judicial office to gratify the revenge of a friend. Lord Sanquhar is also charged in the complaint by Kirkpatrick with "the shamefull and cruel wounding of Johnne Williamsoun of Castle Robert, the said Thomas' servand and dependair," and Kirkpatrick concludes by requesting that redress be given him, and that he and his friends, tenants, servants, &c., should be exempted from the jurisdiction of Lord Creichtoun as Sheriff. The Lords of the Privy Council granted the prayer of the petition in both particulars, but, notwithstanding, Lord Creichtoun, in defiance of both King and Council, "causit

execute the said tennant to the deid, quhaw wes a trew man, nevir spotted nor suspect of any sic crymes as he falslie objectit against him, whereby he usurped upon him his Majesties princely power in executioun of his Majesties subjectis without warrand or power." Both parties were of course called, when Lord Creichtoun's defence was that—

"He had put the said Johnne to the knowledge of an assize for certain crimes of theft committed by him and that the said Johnne having been found guilty, he had caused him to be executed by virtue of the commission given to him to that effect—being then ignorant that the said commission had been before discharged." The King, with advice of the Council, in respect of the said Lord's "wrongous proceeding aganis the said Johnne Wilsoun eftir he was discharged in manner foirsaid and contempt thairthrouch done to his Hieness" ordains him to enter in ward in the Castle of Edinburgh within twenty-four hours hereafter, and remain there till he be freed by his Majesty, and in the meantime suspends and discharges the said commission, of which intimation is ordered to be made by open proclamation at the Market Cross of Dumfries.

It must not be concluded from these and other similar incidents in his career that this lord was ignorant and untutored—a man of ungovernable passions, belonging to the class of petty barons who had only partially emerged from a state of barbarism. He certainly was not superior to the vices of his age, and was apt to be self-willed and obstinate in maintaining the privileges of his order, but he was a man withal of high natural endowments, and also of cultivation and refinement of manners, the latter the result of residence at Court and of foreign travel. "He was," says the historian, Aikman, "a man of rare courage and wit, and endowed with many excellent gifts as well natural as acquired;" and therefore it was that he took a prominent place in the state, being a favourite with his Sovereign. His name is found in the Convention of Estates in 1596 and 1597, during which years he also sat at many meetings of the Privy Council.

When James succeeded to the English throne in 1603, there followed in his train, across the border, a number of Scottish nobles, among them Lord Sanquhar. Creichtoun

counted among his many accomplishments that of being a skilful fencer. In a spirit of bravado he sought to give an exhibition of his skill at the expense of a fencing-master named Turner, in his own school, and in the presence of his pupils. Sanquhar pressed the fencing-master so hard that he lost an eye by an unlucky thrust of his opponent's foil. When Creichtoun visited the French Court some time after, the King inquired how he came by the accident, and, on being informed, sarcastically asked—"And does the fellow yet live?" Stung to the quick by the taunt of the King, which implied an imputation on the courage of this high-spirited lord, he, on his return, took counsel with two of his servants, who were brothers, named Robert and William Carlyle. The result was that the fencing-master was assassinated by Robert, just as he was entering his lodging. The murder created a great sensation, more particularly in the state of feeling among the English towards the Scottish nobles, which was one of great jealousy and antipathy. That Lord Sanquhar and the assassin's brother William were accessory to the crime was plain from the fact that all three immediately fled into hiding, in the hope, apparently, that the matter might in time blow over; but, "hearing that £1000 were offered for his head, Sanquhar," says Crawford in his *Peerage of Scotland*, "resigned himself to the King's mercy, and acknowledged the murder. But no intercession could prevail. His life satisfied the law, for he was executed before the gates of Westminster, the 29th June, 1612." Aikman remarks—"His death excited universal regret. The eloquence of his discourse at his trial, and the civility and discretion of his behaviour there made the people bewail his fall with great grief."

Thus perished one of the greatest and most accomplished of all the Crichtons. The crime of which he was guilty could in no case be justified, still there is to be said for him that he had harboured no feeling of malice or revenge. The words of the French King, sounding in his ears as the voice



of the tempter, had goaded him on to the perpetration of the dark deed, out of a false sense of what was due to his honour. His was no end of sordid selfishness or private aggrandisement, which, in this comparatively rude age, prompted to many a foul deed. In all likelihood this had been the case with some who now, with a fine affectation of virtue, expressed their horror at his crime and loudly clamoured for his punishment. The code of morality was not in those times so very high but that deeds of quite as black a character as Creichtoun's were readily enough condoned where the offender could, like him, command powerful influence at Court, but he had the misfortune to be convicted at a time when national jealousy between the English and Scots ran high. The English nobility were not reconciled to the accession to their throne of James, the King of Scotland, a small kingdom for which they had a lofty contempt, and whose high-spirited and warlike people had long and successfully resisted all attempts at subjugation to English rule. They could not, it was true, dispute James's right to the English throne, but all the same they regarded him as an intruder, an idea which, it must be confessed, James's character and manners were not calculated to modify or overcome. Further, the influx of Scots who followed their King across the border, and their bearing, which, in the eyes of these haughty English nobles, savoured of presumption, created a feeling of antipathy which, in process of time, affected the minds of the common people as well. At such a time and in such a condition of feeling, then, it was that Creichtoun's trial took place. We need not be surprised, therefore, that he was sentenced to suffer the extreme penalty of the law, and that all the powerful influence which was put forth at Court on his behalf was unavailing. At the same time, it is alleged, in Osborne's *Secret History of State Trials*, vol. I. p. 231, that James bore Lord Sanquhar a grudge "for his love to the King of France, and his not making any reply when he (the French King) said in his presence, to one that

called our James a second Solomon, that he hoped he was not the son of David the fiddler." Creichtoun may, at all events, be regarded as partly a scapegoat, delivered over to pacify, if that were possible, the feelings of jealousy and resentment entertained by the English nobility towards the Scots in general, and in particular towards those Scottish nobles who were becoming powerful rivals to them at Court. Confirmation of this view is derived from Calderwood, who, writing of the affair, says :—

- "To content the Englishe, the King consented that Sanquhar should be hangit. For the greater contempt of our nobilitie he was hangit among a number of theevs." Crawford also remarks—"To understand the reason of the King's exemplary severity in this case, one must remember the extreme antipathy to the Scots that had for some years been prevalent among the English, and especially among the Londoners, and one of the chief causes of which was the insolence and swaggering behaviour of the young Scottish lords and knights about the Court. Under peril of a popular insurrection in London against the Scottish favourites, James did not dare to pardon Lord Sanquhar, whose execution, indeed, did somewhat appease the vehemence of the Anti-Scottish clamour."

William, the seventh Lord Crichton, was, it is said, served heir to the preceding Lord Crichton in 1619, and yet there is no doubt that King James was entertained by Crichton at Sanquhar Castle in 1617. It would appear, therefore, that, if the statement be correct that he was not served heir till 1619, he had, on the execution of his predecessor, entered quietly into possession without venturing to make application for the legal instruments connected with his formal entry. He would no doubt be aware that the perpetration of such a crime, and the execution of the guilty noble, frequently resulted in the forfeiture of his title and the confiscation of his estates, and so, with characteristic Scotch caution, he may have resolved to "let sleeping dogs lie"—to say nothing so long as he was left undisturbed. If that be the correct explanation of what appears somewhat puzzling, then we can understand how the visit of King James to Scotland would present itself to Crichton's mind as a favourable opportunity for obtaining recognition as the legal as well as the virtual

owner of the family patrimony. Besides, the claim which Crichton might seek to establish on the King's favour by his hospitable entertainment of him would be materially strengthened by the fact that he held the King's bond for a large sum of money lent him. This loan may have been raised by the King as a sort of "hush-money," Crichton being, in the circumstances, entirely in his sovereign's power, so far as his title and lands were concerned. Be that as it may, there had been a transaction of borrowing and lending between them. The King's visit to Scotland took place in 1617, fourteen years after he had ascended the English throne. He was accompanied by a splendid train of courtiers, headed by the brilliant and handsome Duke of Buckingham—"the glass of fashion and the mould of form." He proceeded by the east coast to Edinburgh, which he reached on the 18th of May (?) and, returning by the west, he passed down Nithsdale, reaching Sanquhar Castle on the 31st July, where he was right royally entertained. Simpson, without disclosing his authority, gives the following traditional account of the festivities, which, notwithstanding the manifest touches of exaggeration here and there, has on the whole such an air of probability that it may be quoted :—

"The King, and Crichton, the lord of the manor, and at the time the occupant of the castle commonly called 'Crichton Peel,' had been very intimate companions, and James, on a tour through Scotland after he had ascended the English throne, came through Ayrshire and down Nithsdale to Sanquhar to visit Crichton in his peel. The occasion was one of great excitement and hilarity, and the rude populace of the strath poured forth in crowds to testify their fealty, and to witness the trappings of royalty. This visit being anticipated, Crichton had prepared a sumptuous entertainment, so that when the King came, the stately avenue which led to the castle gate (and which in the last generation only was hewed down), the lofty trees arching overhead like a fretted gothic dome, was not only lined with people, but it is said with the goodly casks of the "bluid-red wine," which flowed copiously, and so copiously that the hoofs of the horses of the royal cavalcade were bathed in the ruddy stream. Within the peel the festivities were splendid, and such 'dancing and deray' were never seen in old Sanquhar before nor since. The hall was lighted up with brilliancy, and the large castle lamp, placed in the centre of the festive board, was

graced with a wick well-pleasing to the King, but rather costly to his host : for Crichton, stepping forward with a lordly port, in presence of his sovereign and all the guests, extracting the blazing wick from the lamp, inserted another of a cylindrical form, made of parchment, containing a large account of a sum of borrowed money against the King, which the noble-minded baron, in the excess of his loyalty, committed to the flames, and thus extinguished the debt for ever."

Another version of the story of the burning of the bond is that Crichton crowned the evening's entertainment by rolling it into the form of a torch and lighting the King to bed with it. Whatever form it took, it was a dramatic display of reckless loyalty, which could not but be highly gratifying to the King. One naturally wonders, however, what Crichton himself thought of it and of the whole matter of the King's visit, when he had time to reflect and to count up the cost. Then, as well as now, a royal visit to a noble was esteemed a high honour, but there was a reverse side to the shield in the enormous expense to which the host was necessarily put in providing entertainment worthy of a visitor of such high distinction, so that, unless he were possessed of princely resources, the depletion of his coffers effectually prevented him for many a day from forgetting the visit of his sovereign lord. This was emphatically so in Lord Crichton's case. The family was one that had held its ground all through the vicissitudes of a stormy period of our nation's history, during which many a noble house had suffered dire eclipse, if not total extinction. They had proved themselves men of capacity, and, by deeds of heroic and honourable service to the state, had claimed a place among the nobility of the land, and earned the gratitude and favours of sovereigns. They had obtained the marks of the royal confidence in having entrusted to them responsible office, and, having achieved high social rank, they sued, and sued not in vain, for the hand in marriage of ladies of noble houses. On this 31st day of July, 1617, the sun of the house of Crichton may be said to have reached its zenith, but it hastened rapidly to its setting. The very glory of the house led to its extinction.



We read that the expense of the royal visit, and the magnanimous though ostentatious destruction of the King's bond, reduced Lord Sanquhar to such a condition of poverty that he was compelled some dozen years after to sell his estates. "*Sic transit gloria mundi.*"

Shortly after this time Lord Sanquhar forsook his baronial residence at Sanquhar Castle, and removed into Ayrshire, to the vicinity of Cumnock. His reason for so doing is not, so far as is known, recorded. It is possible that, finding his resources seriously crippled by the entertainment of the King, and being compelled to adopt a modest style of living and expenditure, this proud-spirited lord could not brook that those about him should contrast his poverty-stricken condition with the former greatness of his estate, and moved into a new locality where this contrast could not be drawn. In the curtailment of his power of outward display, however, he was not without consolation, for in 1622 he was created Viscount of Ayr, and in 1633 Earl of Dumfries and Lord Kumnock. These marks of his sovereign's favour could not but be exceedingly gratifying, affording proof, as they did, that the King was not forgetful of his ancient and honourable lineage, and of the services he had himself rendered to his country. Absence seems, however, to have loosened his attachment to his patrimonial estates, or sheer necessity to have compelled their relinquishment. At all events, in 1639, he sold the whole barony of Sanquhar to the Earl of Queensberry. (See Appendix.) Thus terminated the connection of the Crichton family with Sanquhar and Upper Nithsdale, an event which, even now, one cannot but regret. It can easily be imagined what a difference it would have made to Sanquhar had the Crichtons remained in possession of their patrimonial estate, and in occupation of their noble seat.

Though the Crichtons from this time had no connection with Sanquhar, it seems proper to trace their genealogy down to the present day. In succession to the first Earl of

Dumfries, William, second Earl, his son, had one son, Charles, who died before him, leaving a son, William, afterwards third Earl, and four daughters, Penelope, Margaret, Mary, and Elizabeth. William, second Earl, surrendered all his honours, and obtained a new patent for them, with precedency according to the former patents, and with limitation to each of the children of Charles, Lord Crichton, and the heirs of their bodies respectively, failing which, to the nearest heirs whatsoever of the said Charles, Lord Crichton. The second Earl died in 1691, and William, third Earl, died unmarried in 1694, when he was succeeded by his eldest sister, Penelope. She married the Hon. William Dalrymple, second son of John, first Earl of Stair, by whom she had William, fifth Earl, and also Earl of Stair, who died without surviving issue in 1763, and a daughter, Lady Elizabeth, who married John Macdowall, Esq., and had issue—Patrick, who succeeded his uncle as sixth Earl, and assumed the name of Crichton ; he was born 1726 and died in 1803, having married, 1771, Margaret, daughter of Ronald Crawford, of Restalrig, Co. Edinburgh, by whom he had only one surviving child, Lady Elizabeth-Penelope, who was married to John, Viscount Mountstuart, eldest son of John, first Marquis of Bute, by whom she was mother of John, the seventh Earl of Dumfries, and second Marquis of Bute.

The present Marquis of Bute is therefore the lineal descendant, by the female line, of the ancient Crichton family of Sanquhar, whose titles are the oldest held by the Marquis, being—1488, Baron Crichton of Sanquhar ; 1622, Viscount of Ayr ; 1633, Earl of Dumfries and Baron Crichton of Cumnock.

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The following ancient ballad is given by Simpson in his history, but whence derived he does not say, describing one or other of the many thieving raids committed by the famous

Annandale reivers, and setting forth in an interesting manner the summoning of the clans and their methods of warfare:—

O heard ye o' that dire affray  
Befel at Crichton Peel, man ;  
How the reeving bands o' Annandale,  
Of a' the border thieves the wale,  
In heaps fell on the field, man ?

A pale light flickered in the copse,  
Beneath the castle wa', man ;  
It gleamed a moment like a star,  
The boding wraith o' coming war,  
And glintit through the ha', man.

The foemen in the wald are hid,  
They came at dusk o' e'en, man ;  
And far, far distant is our lord,  
And no assistance can afford—  
He hunts round dark Lochskeen, man.

For Megget's lord and Bodsbeck's chiefs  
Wi' him wha ne'er had feud, man,  
Longed to return him friendly cheer,  
And feast upon the fallow deer  
Within their castles guid, man.

And he has gane wi' horsemen too,  
All henchmen true and brave, man,  
And few are left within the hold,  
Of clansmen leal and warriors bold,  
To handle lance or glaive, man.

The warder blaws his bugle loud,  
It sounds far o'er the wild, man,  
Tell Clenrie's clan and Carco's men  
Their flocks within their folds to pen,  
And arm and tak' the field, man.

The lady in the Peel sits wae,  
Her heart shakes like the leaf, man,  
To think her lord is far away,  
With hounds he keeps the stag at bay,  
But brings her no relief, man.

Rouse up the men o' Yochan fair,  
The dwellers on the Scar, man,  
The bravest sons o' Mennick's rills,  
Frae a' the woods the songster fills,  
The bowmen frae the Snar, man.

*History of Sanquhar.*

Ye doughty sons o' Crawick's sweet vale,  
 Frae where Powcraigy roars, man,  
 In a' yer glens and fairy neuks,  
 In a' yer dells and winding cruicks,  
 Come forth in warlike corps, man.

Haste wi' the news to Enoch's lord,  
 Shout at Drumlanrig's tower, man ;  
 Tell a' the forts in "auld Disdeer,"  
 And a' the holds in wooded Keir,  
 Their stalwart force to pour, man.

Bleeze up the bales, let the beacons flare  
 On the peak o' ilka cairn, man ;  
 Let the fiery cross the tidings flash,  
 And rouse each chieftain from his marsh,  
 Afar through wild Carsphairn, man.

Let all the clans frae Corsancone  
 To Kello's bosky stream, man,  
 All from Kirkconnel's sunny braes,  
 Wha in the sweetest woodland strays,  
 For war resign the team, man.

The page, like arrow from the bow,  
 Out by the postern fled, man,  
 And hasting o'er the moorland wastes,  
 Charged with his lady's high behests,  
 To noble Douglas sped, man.

He chased his way up winding Crawk,  
 He plunged through Spango's stream, man,  
 And crossed Duneaton's sable flood,  
 And o'er the grassy plain did scud,  
 And through the flowering green, man.

At Glespin's peel his horn he blew,  
 The warder heard the toot, man,  
 The page's welcome voice he knew,  
 The iron bolt he quickly drew,  
 And echoed back the shout, man !

Gae, tell Moss-castle's swarthy lord  
 The plight of Sanquhar's dame, man ;  
 For I'm in haste to gude Lord James,  
 Whose aid is prompt in doleful times—  
 That knight of fairest fame, man.



Next to the laird of Gilker's-cleuch,  
Let it not be unknown, man,  
Rouse every hold of warriors bold,  
In every fen and every wold  
In mossy Crawfordjohn, man.

Syne pass the haunted auld kirkyard,  
By lone Glengonar's stream, man,  
And the dreary glen where the wild winds rave,  
And the heath-screened mouth of the weird man's cave,  
And the wheeling linn where the kelpies lave  
Their limbs by the pale moonbeam, man.

The nimble page his way now sped,  
Through rough Glentaigart's moors, man,  
Where many a bewildered wight,  
Losing his way on misty night,  
Or lured to follow will-wisp light,  
Deep in the moss-hag lairs, man.

But lair'd not thus the faithful page,  
For light of foot was he, man ;  
And on and on his willing road,  
With ceaseless feet, the heath he trode,  
As mew skims o'er the sea, man.

Ho! stop thee, page, a shepherd cried,  
What makes thee run for dread, man ?  
Hush ! tell your master, Carmacoup,  
Wha ne'er wi' foe refused to cope,  
To haste and join the raid, man.

And up the lea of Anershaw,  
And past the dead man's grave, man,  
And eerie trode the dread black gait  
Where erst lone stranger met his fate,  
And left Earnsalloch cave, man.

And now the towers of famed St. Bride  
Loomed in the vale beneath, man,  
Where dangled traitor high in air,  
As shown by lightning's vivid glare,  
His visage marked by deep despair—  
A sight full grim to see, man.

And now he sprang the bastion o'er,  
As fleet as roe might be, man,  
The owl was still, the hour was late,  
He stood before the castle gate,  
And raised his voice on high, man.

*History of Sanquhar.*

O ! haste thee for our lady fair ;  
Brave Douglas, 'fend the right, man,  
Rouse up your warriors feat and leal,  
March, march wi' speed to Crichton Peel,  
Wi' jaque and mail bedight, man.

The noble Douglas heard the call,  
And out his forces drew, man,  
And all in glee for warlike raid,  
In armour bright full well arrayed,  
Through moss and wold they flew, man.

Ere dawn of day old Sanquhar heard  
The Douglas slogan shrill, man,  
Which soon bade every fear depart,  
And quick made every drooping heart  
Wi' martial ardour thrill, man.

The clans on every side pour in,  
Like ravens to the wood, man,  
And all the gallant band wi' speed,  
In the dool hour of Crichton's need,  
The reevers fierce withstood, man.

Of all the brave and soothfast friends,  
The Douglas gained the meed, man ;  
For none in feats with him might share,  
Though many a belted knight was there,  
And wight of noble deed, man.

For he, where pressed the thickest foes,  
The fiercest onslaught made, man,  
And ne'er retired one foot-breadth back,  
But forward urged with eager shock,  
And on the sward them laid, man.

Most valiant was that hero's heart,  
When plunged in densest throng, man,  
And keen his glaive and from his arm  
The which with lusty blows did harm  
On all who sought his wrong, man.

But generous was that chieftain brave,  
When victory to him fell, man ;  
He ne'er was known his conquered foe  
To triumph o'er when once laid low,  
Or him in wrath revile, man.

The clansmen all their valour proved,  
On that eventful morn, man,  
And many deeds of high renown,  
The whilk were worthy to hand down  
From sire to child unborn, man.

But Enoch's lord and Carco's chief,  
'Mang foremost there were seen, man,  
And, urging on against the foe,  
Dealt many a vengeful, deadly blow,  
And trode the slain their feet below,  
Upon that blood-stained green, man.

The valiant knight of Morton's Tower,  
A courtly dress he wore, man,  
With golden belt, his monarch's gift,  
All glittering round his princely waist—  
But reivers' hands with greedy haste  
The gorgeous cincture tore, man.

But fell reprisals soon were ta'en,  
When the baron's wrath arose, man,  
For wildly on the foe he pressed,  
And yarely he the wrong redressed,  
And man on man o'erthrows, man.

The reivers bold in their assault  
Most desperate deeds performed man,  
And fought like lions in the fray,  
For well they knew a luckless day  
Would send but few of them away  
From that proud peel they stormed, man.

The warder from the castle high,  
Wha eager watched the strife, man,  
Saw in the distance horsemen ride ;  
Fight on ! our valiant friends, he cried,  
Fresh succours now I have espied,  
Brave Thristane's aid is ne'er denied—  
He kens the thieves frae Dryfe, man.

'Twas Crichton's lord who on, with speed,  
With his brave henchmen came, man,  
In time, before the clans dispart,  
To thank each warrior from the heart,  
Of gude and trusty name, man.

And now the wassail in the hall,  
 And revelry began, man ;  
 The minstrel tuned his harp wi' skill,  
 The loud notes soon the hold did fill,  
 While he their warlike deeds did tell,  
 And praised each valorous clan, man.

The reivers fierce frae Annandale  
 Were worsted in the fray, man,  
 And few returned to that sweet vale,  
 To tell their friends the waeft tale,  
 Who deeply did their fate bewail,  
 And never sought they to assail  
 Old Crichton Peel for their avail  
 E'en from that dismal day, man.

In concluding the chapter on the Crichtons, notice may be taken of a curious and interesting relic, the handiwork of one of the ladies of the Castle, Lady Isabel Penelope Crichton. The relic consists of an ancient specimen of what is called a Sampler, or specimen of needlework, not differing greatly in style from those still worked by school girls in country parts, which may frequently be seen framed and hung up in their homes. It bears date 1501, and is quite fresh after the lapse of 390 years. It is sewn on linen canvas, the colours employed being crimson, purple, brown, green, pink, and straw. It contains all the letters of the alphabet, the nine digits, and some ornamental figures. It bears on the one side the pious motto—"Giv God the first and last of the des thoght;" and on the reverse side the following verse of Scripture: "Mathov vii. 10—Whatsoeuer I would that men should do to yov, do I eaven so to them; for this is the la and the profets," together with the initials "I.P." on its face. The figure 5 in the date is not well formed, through the stitching being carried a trifle too high at the one end, but it corresponds in its main outlines with the form of the figure given in printed lists of pattern letters and figures for the guidance of the workers of samplers. If it is not a good 5, it certainly bears no resemblance to a 6 or a 7, and that it could be an 8 is impossible, for its existence



prior to 1801 is certain. "The first *English* translation of the Bible known is supposed to bear the date 1290 ; the next was by Wyckliffe, about 1380. These were in manuscript, and consequently the price was enormous. In the year 1429, a copy of Wyckliffe's New Testament cost about £40. It was probably a manuscript copy of this translation from which Lady Isabel Crichton copied into her sampler the verse from 'Mathov.' It was the *tenth* verse in Wyckliffe's copy, and the *twelfth* in ours. The peculiarity lies in the ancient spelling, and in using the 'v' in the inverted form." Till the year 1886, the sampler was put together in the form of a bag, the mouth of which was drawn by a silk string. It is in the possession of Miss Bramwell of St. Helen's, Sanquhar, having come into the hands of her grandfather, Mr John Bramwell, in a rather peculiar way. Mr Bramwell was manager of the lead-mines of Wanlockhead for the Marquis of Bute, who had them under lease from the Duke of Buccleuch, and the gold from Dumfries House, for the payment of the miners' wages, was, on one occasion, sent to him in this bag. Its present possessor, finding the work giving way under the handling of the curious, unpicked the side seams, fastened it down on a fresh foundation, and had it framed under glass. An open space is left at the back to show the piece of red silk riband inside of the bag, on which is worked "Isabel Pen. S. Y." corresponding to the initials "I.P." on the face of the sampler. The small letters "S.Y." have been supposed to be the initial letters of Sanquhar and Yochan. That the "S" signifies Sanquhar is probable enough, but we know of no good reason for connecting the "Y" with Yochan. The lands there were never spoken of as a separate or distinct portion of the barony of Sanquhar, nor were the Crichton family identified with it any more than with other parts of the lands which they held. The sampler has been in the possession of Miss Bramwell's family for a hundred years.

Miss Bramwell is likewise possessed of a silk handkerchief,

the story of which is given by Dr Simpson in the following form. It relates to the period when the Castle was owned by the Queensberry family, that is, subsequent to 1630. "One of the young ladies was, it is said, of a rather delicate constitution, and her medical advisers prescribed the use of the milk of a jet-black cow, as having in it more than ordinary virtue. Accordingly, it was found that a man of the name of Dripps, who lived at the Townhead of Sanquhar, possessed a cow of this description, and immediate application was made to him for the necessary supply of the medicinal article. A little daughter of his was sent one morning to the Castle with the milk for the lady. She came arrayed in a little scarlet cloak, the bright colour of which attracted the attention of a flock of geese and turkeys that were strolling on the green before the Castle, exactly on her way to the gate. On her near approach the congregated fowls set up a loud screaming, spread abroad their wings, and opening wide their bills, assailed the poor girl, who was nearly frightened out of her wits, and would have died through sheer terror had not one of the ladies observed the circumstance from her window, and hastened to her rescue. The poor thing was so agitated that the lady had enough ado to soothe her, and to bring her to her wonted calmness. The lady then presented her with a fine silk handkerchief, a rare thing in those days." It is this identical article which is in Miss Bramwell's possession.

A gruesome story is further told by Simpson of an accident that occurred to one of the ladies of the Castle. "In these early times it was probably more customary than now for females of the higher families to occupy themselves in domestic matters, and the ladies in the Castle were taught to assist in the laundry. It happened that one day one of the ladies was busy dressing her muslins, and for this purpose was using a 'box-iron.' In those days the females wore what were termed 'barrel-breasted' stays, which implies that they were open at the top. When the young lady had inserted

the heater in the box she forgot to fix it, and holding it near her face to feel if it was not too hot for her purpose, the glowing iron fell plump into her bosom, between the stays and her breast. Her agony was dreadful. Nothing could save her, and in a brief space she expired."

The Barony and Castle of Sanquhar were sold by Lord Crichton to Sir William Douglas, Viscount of Drumlanrig, who was created Earl of Queensberry in 1639. This noble resided in Sanquhar Castle during the building of Drumlanrig. On its completion, he removed to his new and splendid seat, but it is said he only stayed one night there. He became unwell overnight, but the house being very large, and the internal arrangements apparently not well considered, he was unable to call his servants, and returned, disgusted, to the Peel at Sanquhar for the rest of his days. He was, likewise, so ashamed of the heavy accounts connected with the erection of the Castle of Drumlanrig, and was so anxious that his folly in incurring such enormous expense should pass into oblivion, that he made a bundle of the same, upon which he wrote on the outside the words—"The deil pyke oot his een that looks herein."

In the Douglas vault in the Church of Durisdeer there is a coffin with the inscription, "Lord George Douglas." He was third son to William, first Duke, and died unmarried at Sanquhar in July, 1693. Also, a lead coffin with inscription, "James Douglas, Duke of Queensberry and Dover." He was born at Sanquhar Castle, 18th December, 1662, and was educated at Glasgow University. This is the Union Duke, so called because he was mainly instrumental in bringing about the union of the English and Scottish Parliaments in 1707, for which he suffered much obloquy. He died in 1711.

## CHAPTER V.

### THE ELLIOCK FAMILY.



INOR branches of the Crichton family owned several properties in the district. Chief among these was the Elliock family, of whom sprang the first Lord Elliock and his renowned son, The Admirable Crichton.

Of Robert Crichton of Elliock, Lord Advocate, we have the following notice in Brunton's "Historical Account of the Senators of the College of Justice":—

"1581, *February* 1.—Robert Crichton of Elliock, Lord Advocate, supposed to have been son of another Robert Crichton, and father of the Admirable Crichton. He was appointed Lord Advocate, jointly with John Spens of Condie, on the 8th of February, 1560. He appears to have been favourable to the Queen's cause in the beginning of her son's reign, and was sent for by that princess into England after the death of the Regent Murray. Lennox, however, prevented this, having made Elliock find caution to the extent of £4000 Scots that he should not leave the city of Edinburgh. This feeling was probably the reason why, on the death of Spens in 1573, he was not appointed to his place on the bench, which was given to David Borthwick of Lochhill, who was at the same time appointed joint Advocate. On the 6th January, 1580, he obtained a letter from the King, declaring it to be the royal pleasure that he should, upon Borthwick's decease, succeed to his place in the Session, and continue sole Advocate ; and he procured a similar letter



on the 7th December preceding, requiring them to admit him during Borthwick's sickness, but it does not appear that he took his seat until the 1st of February, 1581, after the decease of his colleague. He was, in 1581, appointed one of the Parliamentary Commissioners for Reformation of Hospitals. He died between the 18th June, 1582, when he made his testament, and the 27th of that month."

He was probably a brother of Lord Sanquhar. He was married three times. His first wife was Elizabeth Stewart, a descendant of Robert, Duke of Albany, son of Robert II. King of Scotland, by whom he had two sons, James (the Admirable Crichton) and Robert. James died in the same year as his father, 1582, and probably it was his brother Robert who sold the estate to Dalryell (afterwards Earl of Carnwath).

The Admirable Crichton was, in some respects, the most distinguished of the whole family, shedding, by the splendour of his talents and accomplishments, a lustre upon the name which he bore. Were it not that the extraordinary powers of this intellectual prodigy are fairly well authenticated, we might be disposed to reject the story of his brief and brilliant career as a gross exaggeration. It reads more like a tale of romance than the sober truth. The title which he earned was bestowed upon him by his contemporaries on account of the great brilliancy of his mental gifts and the versatility of his other accomplishments. He flashed like a splendid meteor across the literary firmament of Europe. The following account of his career is given by Chambers:—"He was educated at St. Andrews University. Before he reached his 20th year, he had, it seems, run through the whole circle of the sciences, mastered ten different languages, and perfected himself in every knightly accomplishment. Thus panoplied in a suit of intellectual armour, Crichton rode out into the world of letters, and challenged all and sundry to a learned encounter. If we can believe his biographers, the stripling left every adversary who entered the lists against

him *hors-de-combat*. At Paris, Rome, Venice, Padua, Mantua, he achieved the most extraordinary victories in disputation on all branches of human knowledge, and excited universal admiration and applause. The beauty of his person and elegance of his manners also made him a great favourite with the fair; while, as if to leave no excellence unattained, he vanquished in a duel the most famous gladiator in Europe. The Duke of Mantua, in whose city this perilous feat was performed, appointed him preceptor to his son, Vincentio de Gonzago, a dissolute and profligate youth. One night during the carnival, Crichton was attacked in the streets of Mantua by half-a-dozen people in masks. He pushed them so hard that their leader pulled off his mask and disclosed the features of the prince. With an excess of loyalty, which proved his death, Crichton threw himself upon his knees, and begged Vincentio's pardon, at the same time presenting him with his sword. The heartless wretch plunged it into the body of his tutor. Thus perished in the 22nd year of his age 'The Admirable Crichton.'" His birthplace has been disputed, owing to the fact that his father was also owner of the estate of Clunie, in Perthshire, where, one account has it, he was born. It is, however, affirmed that he was born at Elliock, and the chamber is still shewn where he first saw the light. That Elliock House is really entitled to the honour is proved by the fact that the purchase of Clunie by his father did not take place till two years after his birth.

The estate of Elliock was sold to the Dalrymples in 1592, and continued in the hands of that family down to the year 1725. These Dalrymples were typical specimens of Scottish barons, fierce, turbulent, and lawless. Sir Robert lived on bad terms with Lord Sanquhar, his next neighbour. In the chapter on the Crichtons will be found an account of his appearance with his son to answer along with Lord Creichtoun to a charge of threatening. The Dalrymples, father and sons, indeed, appear to have been a terror to the neighbourhood. Thus,

in 1598, Dalyell himself is bound over on a surety of £1000, and his two sons, Robert and Gawin, in sureties of 1000 merks and 300 merks respectively “not to harm Mr Robert Hunter, minister at Sanquhar.” Further, in the year 1602, it is charged against another son, Archibald, that he “having lately with his accomplices come at night to the part of the lands of Sauchtounhall, belonging to Johnnie Morrisoun, and reft from him certain kye and oxen, and having come since then to the dwelling-house of Nicoll Dalyell, his father-in-law, and most cruelly assaulted him, so that he is yet ‘lyand bedfast’ in great hazard of his life, charge had been given to his said father, and to Robert Dalyell, younger of that Ilk, his brother, by whom he is at all times resetted to enter him conform to the general bond. And, now, the said Robert, elder, appearing for himself and for the said Robert, younger, and producing a testimonial subscribed by the baillies of the town of Sanquhar and elders thereof, certifying that the said Robert, younger, is ‘heavelie diseasit with sickness, and unable to travell,’ the Lords excuse the absence of the said Robert, younger, but as the said Archibald has not been entered by the said Robert, elder, his father, ordain said Robert, elder, to enter in ward in the Castle of Edinburgh.”

The minister of Sanquhar, Mr Robert Hunter, above referred to, seems to have had a hard time of it at the hands of these masterful lords and barons. He received a rough and uncereemonious handling in another part of the county, which is thus described in a complaint to the Council in 1609, at the instance of Sir Thomas Hammiltoun, for the King’s interest, and by Mr Robert Hunter, minister at Sanquhar, as follows:—

“On Sunday, 3rd instant, Mr Robert having, at the command Archbishop of Glasgow, repaired to the Kirk of Kirkpatrick-Fleming, in Annanderdaill, to the ministers to the parishioners thereof according as it sould have pleasit God at his mercie to have movit him. As soon as he had enterit the Kirkyard of the said Kirk, George Irvine of Woodhous, violent possessor of the teinds of the said Kirk, fearing to be removed from further melling with the said teinds, came armed with certain weapons,

and straitly forbade complainer to 'teitch' the said day, or sould let him see a sicht that sould gar a cold sweitgo over his hairt. Accordinglie in the verie tyme of the sermon, defender gathered the under-named persons in some demit spots close to the Kirk, and as soon as Mr Robert came out of the Kirk, Irvine again accosted him, saying he had done him wrong afoir in slaying of Johne of Lockerbie, and now he was come to reve him of his teyndis, bot he sould at this tyme pay for all. Then he gave a shout, and he and said persons convocated with others to the number of 100, all armed with certain weapons, including hagbuts and pistolets, chased him and them a mile from the Kirk, wounding some."

For this outrageous conduct Irving was committed to the ward in the Tolbooth of Edinburgh, and other two, who did not appear, were denounced rebels.

Conduct of this sort was, however, not unusual in these times, nor was it any permanent bar to the favour of the sovereign, and so we find that Dalyell was, in 1628, created Baron Dalyell, and, in 1639, Earl of Carnwath. The family had a town house in Sanquhar, which was called Lord Carnwath's house, the site of which is now covered by the property owned and occupied by the author of this history.

In Symson's "Description of Galloway," published in 1684, it is said that "the Duke of Queensberry is superior to the lands of Elliock. It belongs to the Earl of Carnwath in property, having the mansion-house Elliock situate in the bounds of it, a goodly fabrick formerly the dwelling place of the Baron of Dalyell, of which the Earles of Carnwath are descended. This part of the parish is exceedingly well stored with wood, but now of late, by the cutting down of a great part of it, for the lead mines of Hopetoun in Clidesdale, and not parking of it afterwards, it is much decayed, and probably will decay more if, after the cutting of it, it be not more carefully enclosed for the futtire."

The estate was purchased from Lord Carnwath by William Veitch in 1725. He was of the family of that name which had flourished in Peeblesshire from a very early period. In Chambers' "History of Peebles" we have the following account of the family origin:—"The mythic legend of the



Veitches explanatory of their name must not be omitted. The original of our name, says Robert Veitch of Campflat, was Gailard, a native of France, who came over to Scotland in the reign of Robert Bruce. He became a favourite of that king from being an alert hunter. Happening to distinguish himself at a time when Robert was pent up in an encampment near Warkworth Castle, and his army in great want of provisions, Gailard bravely ventured his life by driving a herd of cattle in the night, by which means Robert's men so much revived that they made so vigorous a sally as next day secured them a safe retreat. Robert soon after coming to Peebles, where he had a hunting seat (the vestiges of which are now to be seen adjoining the Church of Peebles), it was then he thought proper to reward Gailard for his bravery by giving him the lands of Dawick upon the Tweed, and for his coat-of-arms three cows' heads, with the motto, 'Famam Extendimus Factis' (we extend our fame by our deeds). At the same time he took the surname of Vache (French for a cow) by reason of its corresponding with the crest. It came to be different spelled afterwards through ignorance."—*Papers of Veitch of Campflats*.

"The originator of this story," Chambers remarks, "does not appear to have been aware that William La Vache, of the County of Peebles, figures in the Ragman Roll considerably before the date of the alleged exploit of Warkworth."—*Chambers' Hist. Peebles*.

In all probability, the first Veitch was one of the Normans who found their way into the southern part of Scotland in the reign of David. The headquarters of the family were at Dauwic (Dawyck), and we read that "at a later period, at the Union of the Crowns, they, as was the custom with barons whose estates lay near a town, had a town residence in Peebles, known latterly as "The Pillars," and situated on the north east of the site of the town cross."—*Veitch's Hist. and Poetry of the Border*.

The Veitches were strong of arm and stout of heart, as it

behoved all to be who had possessions on the border in those stirring days. Of one of them, Bishop Lesly relates the following tradition:—"Veitch of Dawyk, a man of great strength and bravery, who flourished in the 16th century, is said to have been on bad terms with a neighbouring proprietor, Tweedie of Drummelzier. By some accident, a flock of Dawyk's sheep strayed over into Drummelzier's grounds, at the time when *Dickie of the Den*, a Liddesdale outlaw, was making his rounds in Tweeddale. Seeing this flock he drove them off without ceremony. Next morning Veitch, perceiving his loss, summoned his servants and retainers, laid a bloodhound on the traces of the robber, by whom they were guided for many miles, till, on the banks of Liddel, the dog staid upon a very large hay-stack. The pursuers were a good deal surprised at the obstinate pause of the bloodhound, till Dawyk pulled down some of the hay, and discovered a large excavation, containing the robbers and their spoil. He instantly flew upon Dickie, and was about to poniard him, when the marauder, with the address noticed by Lesley, protested that he would never have touched a cloot (hoof) of them had he not taken them for Drummelzier's property. This dexterous appeal to Veitch's passion saved the life of the freebooter."

Professor Veitch, in his "History and Poetory of the Scottish Border," records that—"This deadly feud between the Veitches and the Tweedies had been kept up for generations, for one of the last acts of James VI., before he left for England, was to visit the district of Upper Tweeddale, with a view to staunch the bloody feud between the two lairds of Dawyck and Drummelzier, and imagined that he had succeeded, but no. At his Court at Greenwich, in 1611, he was disturbed by rumours of continued broils between these two families. He was old enough to remember people speak of the shuddering sensation which the news of a fatal hand-to-hand encounter between Dawyck and Drummelzier had created at the Scottish Court even in those times of atrocious

deeds. On a morning in early summer the two lairds had met by chance on the haugh of the Tweed. They were alone when they confronted each other. The memories of centuries of mutual violence and mutual deeds of blood were quickened in their hearts, and that strange, savage feeling of blood-atonement seemed to thrill in both. They agreed to settle the strife of centuries then and there. And tradition tells us that, as the birds waked the June morn, Drummelzier was found dead beside a bush, and the blood had stained the white blossoms of the hawthorn spray. Still the feud was carried on, and the King, in March 1611, in a proclamation, calls upon Lord Dunfermline and the other lords of the Privy Council to take steps to suppress this strife." This, then, would appear to have been one of the very last of those family quarrels, by which, for generations, the whole of the Scottish Border had been kept in a state of perpetual disturbance and bloodshed. It is of this doughty race that the Veitches of Elliock are descended, of whom, as we shall see, some were distinguished in the arts of peace, as their forbears had been in the art of war.

It would be erroneous to suppose that the William Veitch, who purchased from Lord Carnwath, was the first Veitch to figure in the history of Sanquhar, for in the ballad, "The Gallant Grahams" (Sir Walter Scott's *Border Minstrelsy*), one of the family is thus described—

" And gallant Veitch upon the field,  
A braver face was never seen."

This gallant Veitch, Sir Walter takes to be David, brother to Veitch of Dawyk, who, with many others of the Peeblesshire gentry, was taken at Philiphaugh. The following curious incident took place some years afterwards on the high street of Sanquhar, in consequence of his loyal zeal. It is related in Symson's "Description of Galloway" (1684):—"In the year 1653, when the loyal party did arise in arms against the English in the West and North Highlands, some noblemen and loyall gentlemen, with others, came forward to

repair to them with such parties as they could make, which the English, with marvellous diligence night and day, did bestir themselves to impede by making their troupes of horse and dragoons to pursue the loyal party in all places, that they might not come to such a considerable number as was designed. It happened one night that one Captain Mason, commander of a troupe of dragoons that came from Carlisle in England, marching through the town of Sanquhar in the night, was in the town of Sanquhar encountered by one Captain Palmer, commander of a troupe of horse that came from Air, marching eastward and meeting at the townhouse or tolbooth, one David Veitch, brother of the Laird of Dawick in Tweddale, and one of the loyal party, being prisoner in irons by the English, did arise and came to the window at their meeting, and cryed out that they should fight valiantly for K. Charles, wherethrough they, taking each other for the loyal party, did begin a brisk fight, which continued for a while, till the dragoons having spent their shot, and finding the horsemen to be too strong for them, did give ground, but yet retired in some order toward the Castle of Sanquhar, being hotly pursued by the troupe through the whole town, above a quarter of a mile, till they came to the castle, where both parties did, to their mutual grief, become sensible of their mistake. In this skirmish there were several killed on both sides, and Captain Palmer himself dangerously wounded, with many more wounded in each troupe, who did peaceably dwell together afterwards for a time, until their wounds were cured in Sanquhar Castle."

Carnwath's expenditure would appear to have been greatly beyond his means, and he had recourse to Veitch for loans of money, and, it is supposed, that in the end he had become so seriously embarrassed in his finances that he lost hope of redeeming the property, and so parted with it to the man to whom he was so heavily indebted.

William Veitch's son, James, was the second Lord Elliock, of whom we have the following account in Brunton's "Historical Account,"



"1761, *March 6th.*—James Veitch of Elliock, son of William Veitch of Elliock, was admitted advocate 15th February, 1738, having previously served an apprenticeship with his father, who was a writer to the signet. Shortly after his admission to the bar, he visited the continent, and, when in Germany, was introduced to Frederick the Great, King of Prussia, and became so great a favourite with that illustrious monarch, that he remained a considerable time at his court, and after his return to Scotland, kept up a correspondence with him. He was constituted Sheriff-Depute of the county of Peebles, 13th July, 1747, elected representative for the county of Dumfries to Parliament in 1755, and continued member for that county till 1760, when he was elevated to the bench, in the room of Andrew M'Dowal of Bankton, and took his seat on the 6th March by the title of Lord Elliock. He died at Edinburgh on the 1st of July, 1793. His Lordship was endowed with mental abilities of the first order, and was generally allowed to be one of the most accomplished scholars of his time."

Lord Elliock was a tall, handsome man, and, during his residence at Frederick's Court, was urged to join the regiment of gigantic men which the king was forming. On his leaving the Prussian Court, Frederick presented him with a gold snuff-box as a token of his regard

By Lord Elliock the estate of Elliock was entailed, the succession being confined strictly to the heirs male. The first heir of entail was in India at the time of Lord Elliock's death, but he died on his way home. The estate then passed to Colonel Henry Veitch, Commissioner of Customs, a nephew of Lord Elliock, who died in April, 1838. He was succeeded by his son, James, who was Sheriff at Hamilton for many years. The Sheriff was a tall man, but of slender and wiry figure. He was a great walker, and thought nothing of walking on foot in one day from Edinburgh, enjoying a day's shooting at Elliock, and returning on foot on the third day to the Metropolis. He was much respected in the district, and

the Town Council of Sanquhar, in 1846, appointed him, unsolicited, to be their commissioner to the General Assembly of the Church of Scotland, which appointment he held undisturbed for 21 years.

On his death, in 1873, he was succeeded by his younger brother, the Rev. William Douglas Veitch, who died at Elliock in 1884, and was succeeded by his son, the Rev. Henry George John Veitch, the present laird, who is related by marriage to the Buccleuch family, his deceased wife having been a sister of Cameron of Lochiel, who is married to a daughter of the late, and sister of the present Duke. He has a son, George Douglas Veitch, who is heir to the estate. It is gratifying to know that Elliock House has been more regularly occupied by the present owner and his father than during their predecessors' time.

Elliock House is a plain, country mansion. The older portion of it would indicate that it had been erected not later than the sixteenth century, if not earlier than that time. The room in which the Admirable Crichton was born has a window facing the north-east. The house was enlarged by Lord Elliock, the second, by the erection of a wing at each end. Orders were given by his lordship that a room should be fitted up as a library. The workmen's conception of a library that would be suitable for Lord Elliock was that its greatness should correspond with the greatness of the man who was to occupy it, and so they constructed an enormous room with a gallery on all four sides, guarded with a plain railing, and reached by a spiral stone stair at the corner of the room. At Lord Elliock's next visit he was taken in to be shewn his new library. He no sooner entered, and saw this huge, cold, draughty room, with its over-hanging gallery, the whole destitute of the slightest attempt at architectural decoration, and conveying not the slightest suggestion of comfort, than he threw up his hands and exclaimed, in a scornful tone, "Good Heavens," and fled, never to enter it again.

The house is mantled over with ivy, and stands beautifully situated on an elevated bank close to the Garple Burn, which flows through the woods.

The talented Miss Sophia F. F. Veitch, the authoress of "A Lone Life," "Angus Græme," "James Hepburn," "The Dean's Daughter," and other works, which reveal powers of no common order, is a sister of the present proprietor of Elliock.

## CHAPTER VI.

### THE COVENANTERS.



THE chapter of history which, perhaps more than any other, has made the name of Sanquhar famous, and, in the eyes of many, has been regarded as her chief distinction and glory, is the stand made by the pious peasantry of the south-western district of Scotland against the tyrannical dictation in matters ecclesiastical of the later members of the Stuart dynasty. Let us explain that the name—the Covenanters—borne by these protesters against the tyranny of the Stuarts, was derived from the two Covenants—the National Covenant and the Solemn League and Covenant, the first signed in 1638, and the other in 1643. The National Covenant was drawn up by the Presbyterian clergy, and was subscribed by a large number of persons of all classes, and bound all who signed to spare no effort in the defence of the Presbyterian religion of Scotland against the attempts of Charles I. to enforce Episcopacy, or Prelacy, as the Covenanters preferred to call the system, and the liturgy on Scotland. Those who subscribed the National Covenant promised “to continue in obedience of the doctrine and discipline of the Presbyterian Kirk of Scotland.” They also gave assent to various Acts of Parliament of the reign of James VI., which, besides repudiating the jurisdiction of the Pope and all the ritual of the Romish Church, ordain “all sayers, wilful hearers, and concealers of the mass, the maintainers and resettors of the priests, Jesuits, trafficking Papists, to be punished without any exception or restriction.”



The Solemn League and Covenant was different in character from, and wider in its scope than, the National Covenant. The latter was a compact, in which the King and the Scottish people alone were concerned (for Charles gave his adhesion to it), and was purely a religious or ecclesiastical movement, whilst the Solemn League and Covenant embraced the people of both the northern and southern kingdoms, and, as it was a compact between the Scottish people and the English Parliament, it may be said to have had more of a political character than the other. Though Charles had adhered to the National Covenant, he had now broken with the English Parliament, set up his standard at Nottingham (August, 1642), and it was thought he might finally be in a position to reinstate Episcopacy in Scotland. The Scottish people never were deluded with the belief that Charles's subscription of the National Covenant was a conscientious or willing act—was, in truth, anything more than a piece of political strategy, whereby, amid his troubles with his English subjects, he sought to procure peace in the northern part of his kingdom, but believed that he would seize the first favourable opportunity to repudiate the agreement, carried through though it had been in a deliberate and solemn manner, and pursue the traditional policy of his house. The distrust they had of their monarch was confirmed and deepened by the perfidy of his dealings with the English people. Therefore it was, that they so willingly received overtures from the commissioners appointed by the English Parliament, to endeavour to come to an understanding for the common defence of their religious liberties against the designs of a monarch who belonged to a dynasty, several of whose members had shewn themselves of a tyrannical and despotic nature, and one of which proved a narrow-minded and bigoted puppet of Rome, having no sympathy, but a supreme contempt, for the liberties in matters religious, which the Scottish people claimed as a natural right. Hopes were held out by these commissioners that, in the event of

success against the King, the Presbyterian might be adopted as the form of Church government on both sides of the border, and in Ireland as well. The prospect thus held out of the triumph, not only in their own country of Scotland, but throughout the whole realm, of the ancient ecclesiastical forms, which alone they thought scriptural, and to which they were therefore devotedly attached, roused the Scottish people to a high pitch of enthusiasm, and so we find that the Solemn League and Covenant was largely signed by all ranks and classes in Scotland, and was ratified by the General Assembly at Edinburgh in August, 1643, and by the Scottish Parliament in July, 1644. One of the provisions of this agreement was that the Scotch should send an army into England in aid of the Parliamentary forces against the King, and this was done in January, 1644. While, therefore, the National Covenant was purely an ecclesiastical compact, and referred to the preservation of the Presbyterian polity in Scotland alone, the Solemn League and Covenant had a political as well as a religious aspect. It was much more comprehensive in its terms than the other. Those who subscribed it make a profession of "attachment to the Church of Scotland, and bind themselves to endeavour a uniformity in religion and church discipline in the three kingdoms;" and, further—"That we shall, in like manner, without respect of persons, endeavour the extirpation of popery, prelacy (that is, church government by archbishops, bishops, their chancellors, and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms."

Such were the two famous Covenants, enforced at the time by civil penalties, from which their adherents in Scot-

land derived the name of the Covenanters, and in defence of which they contended and suffered during the period between the Restoration and the Revolution, a period during which the arrogant claims of the Romish Church were put forward in their most offensive form, and were sought to be enforced in the most brutal and arbitrary manner. Acting through a monarch, weak and bigoted, between whom and his people the relations were those of mutual distrust and suspicion, the Papists put forth the most strenuous efforts to trample down the religious freedom of a liberty-loving people. With a blind infatuation, this policy of insolent repression was pursued till the cup of iniquity was full. Meanwhile, William of Orange was keeping a watchful eye on the course of events, and choosing well his time he, when his foot touched English soil, was hailed with universal acclamation as a heaven-sent deliverer. In an incredibly short period the revolution was complete, the schemes of a cunning and insolent priesthood were for ever shattered, and the last of a race of tyrants was chased from the throne.

In this long struggle between the Crown, backed up and instigated by an alien power and influence, and a high-spirited people, the name of Sanquhar holds a prominent place. It stands, as has been said, in the centre of the district where the stoutest resistance was offered, and where the persecution was carried out in its most relentless form. The principles of the Covenanters were warmly embraced by the dwellers in this pastoral region, largely composed of the shepherd and cottar class, who have been for generations the very cream of the Scottish peasantry. Men they were who lived "quiet and peaceable lives, in all godliness and honesty," but, on that very account, all the more devoted and determined in the maintenance of what they conceived to be not merely their ordinary rights as citizens of a free country, but the truth of God as contained in the Scriptures, and in the standards of their beloved Kirk. They were inspired, therefore, in their endurance of cruelty and persecution not

only by that patriotic ardour which for generations had shewn itself so strong an element in the Scottish character, but by a deep sense of religious obligation. On their faithful adherence to the principles of the Covenant depended, in their view, not simply their well-being in this life, but their very hopes of Heaven. Therefore it was that they cheerfully suffered the spoiling of their goods, and surrendered all their worldly prospects and the comforts and joys of domestic life. They answered with a readiness and force which, in many cases, put to silence their accusers, and they bore themselves in the presence of death with a Christian calmness and fortitude which baffled and enraged their persecutors, and gained favour with the people.

For generations their names have been revered and their memories cherished among the Scottish people as those of men of whom the world was not worthy, to whose faithfulness we in large measure owe the religious, and, in a certain degree, the political liberty we now so fully enjoy. Of late years, however, a disposition has manifested itself on the part of certain writers to disparage the Covenanters as a set of religious fanatics, bigoted quite as much as the papists whom they so cordially hated, and to represent their attitude to the ruling powers as, from the political point of view, treason, which the authorities were quite justified in suppressing and punishing. No doubt there are certain acts and expressions of theirs which it is impossible to palliate or defend, and, to our mind, an error is committed when it is sought to justify their every word and deed. To do so raises the question of the relations between religion and politics—the use of the sword in defence of religious opinion and religious privilege. Simpson, the historian of the Covenanters, whose admiration of them was unbounded, in reference to the two famous Declarations at Sanquhar, takes no exception to their terms, but claims that they were “the focus into which were gathered those scattered political doctrines which were formerly avowed in the Covenants, but which had been



obscured by a long reign of despotism, and from which again they radiated in every direction, enlightening men's minds, and producing a fuller conviction of their justness and expediency, till at length the nation, as a whole, proceeded to act upon them, and annihilated the wretched usurpation of a tyrant. . . . Within the walls of this little burgh was heard the first blast of that trumpet which eventually roused the attention of the realm, and summoned its energies to the overthrow of a despotism under which it had groaned for nearly thirty years. The earliest tramplings of the feet of the great host which ultimately effected the Revolution *were heard in the streets of Sanquhar.*" He further quotes from a writer that "the Standard of the Covenanters on the mountains of Scotland indicated to the vigilant eye of William that the nation was ripening for a change. They expressed what others thought, uttering the indignations and the groans of a spirited and oppressed people. They investigated and taught, under the guidance of feelings, the reciprocal duties of kings and subjects, the duty of self-defence and of resisting tyrants, the generous principle of assisting the oppressed, in their language *helping the Lord against the mighty.* . . . While Lord Russell and Sydney, and other enlightened patriots of England, were plotting against Charles from a conviction that his right was forfeited, the Covenanters of Scotland, under the same conviction, had courage to declare war against him. Both the plotters and the warriors fell, but their blood watered the plant of renown, and succeeding ages have eaten the pleasant fruit."

It is such blind and indiscriminating laudation of the Covenanters and all their works that has provoked the hostile criticism of several subsequent writers. Whether, however, it be admitted or whether it be denied that the Covenanters were justified in their utterances, and in the attitude which they, as a party, assumed towards the civil authority, there is a general agreement as to their private worth as individuals and the godly lives, according to their light, which

they led ; and the record of the manly struggle in which they engaged forms an interesting chapter in the history of civil and religious freedom.

The town of Sanquhar was situated in the very centre of the theatre of persecution during this dark and troubled time. In the eyes of the persecuted remnant it was a place of importance, and Chambers has happily named it the "Canterbury of the Covenanters." Fugitives from the east or west naturally turned to it in their flight, for the passage of the Nith was always open by the bridge opposite the town, and was the only reliable means of escape from their pursuers. It was the only town of any size within a radius of many miles, and, being a royal burgh, it was a place of some political standing. Hence, as Chambers says, "whenever any remarkable political movement was going on in the country, these peculiar people were pretty sure to come to the cross of Sanquhar and utter a testimony on the subject." It was at Sanquhar cross that Richard Cameron's Declaration was published, which was commonly called "The Sanquhar Declaration," and was a most daring and outspoken expression of the Covenanters' view of the political situation and their attitude thereto. Not content with a declaration of the right of liberty of conscience in the matter of religion, the authors of it, as will be seen by a perusal of the document, foreswear their civil allegiance to the reigning monarch, and protest against the succession to the throne of the Duke of York. And, further, they do not hesitate to declare their readiness to appeal to the use of arms, if need be, in defence of their position. The inevitable result, of course, was that, coming immediately after the affair at Bothwell Bridge, the attention of the authorities was now more especially attracted to this part of the country, and regarding the manifesto, as it was natural for them to do, as a document of a highly treasonable character, they renewed the work of putting down the "hill-folk" with redoubled zeal and fury. "Do you own the Sanquhar Declaration?" was a test question, an

affirmative answer to which settled the fate of the individual, whether he was caught by the military or arraigned before the council. The following is a copy of this famous document :—

*The Declaration and Testimony of the true Presbyterian, Anti-Prelatic, Anti-Erastian, persecuted party in Scotland. Published at Sanquhar, June 22, 1680.*

“ It is not amongst the smallest of the Lord’s mercies to this poor land that there have been always some who have given their testimony against every cause of defection that many are guilty of, which is a token for good, that He doth not as yet intend to cast us off altogether, but that He will leave a remnant in whom He will be glorious, if they, through His grace, keep themselves clean still, and walk in His way and method, as it has been walked in, and owned by Him in our predecessors of truly worthy memory ; in their carrying on of our noble work of reformation, in the several steps thereof, from popery, prelacy, and likewise Erastian supremacy, so much usurped by him who, it is true, so far as we know, is descended from the race of our kings ; yet he hath so far debased from what he ought to have been, by his perjury and usurpation in Church matters, and tyranny in matters civil, as is known by the whole land, that we have just reason to account it one of the Lord’s great controversies against us that we have not disowned him and the men of his practises, whether inferior magistrates or any other, as enemies to our Lord and His crown, and the true Protestant Presbyterian interest in this land, and our Lord’s espoused bride and Church. Therefore, though we be for government and governors, such as the Word of God and our Covenant allow ; yet we, for ourselves, and all that will adhere to us as the representatives of the true Presbyterian Kirk and covenanted nation of Scotland, considering the great hazard of lying under such a sin any longer, do by these presents, disown Charles Stuart, that has been reigning, or rather tyrannising, as we may say, on the throne of Britain these years bygone, as having any right, title to, or interest in, the said crown of Scotland for government, as forfeited, several years since, by his perjury and breach of covenant both to God and His Kirk, and usurpation of his crown and royal prerogatives therein, and many other breaches in matters ecclesiastical, and by his tyranny and breach of the very *reges regnandi* in matters civil. For which reason we declare that several years since he should have been denuded of being king, ruler, or magistrate, or of having any power to act, or to be obeyed as such. As also we, being under the standard of the Lord Jesus Christ, Captain of Salvation, do declare a war with such a tyrant and usurper, and all the men of his practices, as enemies to our Lord Jesus Christ, and His cause and covenants, and against all such as have strengthened him, sided with, or anywise acknowledged any other in like usurpation and tyranny ; far more, against such as would betray or

deliver up our free, reformed mother Kirk unto the bondage of anti-Christ, the Pope of Rome. And by this we homologate that testimony given at Rutherglen, the 29th of May, 1679, and all the faithful testimonies of those who have gone before, as also of those who have suffered of late ; and we do disclaim that Declaration published at Hamilton, June 1679, chiefly because it takes in the King's interest, which we are, several years since, loosed from, because of the aforesaid reasons, and others which may, after this, if the Lord will, be published. As also we disown, and by this resent, the reception of the Duke of York, that professed Papist, as repugnant to our principles and vows to the Most High God, and as that which is the great, though not alone, just reproach of our kirk and nation. We also by this protest against his succeeding to the crown, and whatever has been done, or any are essaying to do, in this land given to the Lord, in prejudice to our work of reformation. And, to conclude, we hope, after this, none will blame us for, or offend at, our rewarding those that are against us as they have done to us, as the Lord gives opportunity. This is not to exclude any that have declined, if they be willing to give satisfaction according to the degree of their offence."

On the death of Charles II., and the accession to the throne of his brother, the Duke of York, the Covenanters knew what they had to expect. James was a person who possessed all the vices of the Stuarts in even a worse degree than his immediate predecessor ; he was a narrow-minded and bigoted papist, and his declared intention was to thrust his own religion upon the nation. His is, by no means, the only instance recorded in history of a prince who, in his public acts, affected a great zeal in the interests of religion, whilst paying little regard in his private life to its holy precepts. Possessed of the persecuting spirit of his race, and exasperated doubtless by the reference to his name and character in the Declaration of 1680, he would be goaded into fury by the publication of a fresh Declaration by the same party on his accession to the throne. This was done by Renwick, at the instance of the united societies, who, Shiels says, " could not let go this opportunity of witnessing against the usurpation by a papist of the government of the nation, and his design of overthrowing the covenanted work of reformation and introducing popery."

This second Declaration was published with greater pomp



and circumstance than the first. Renwick, as he marched up the street of the old town, was accompanied by about two hundred men. Simpson says that "they were armed with weapons of defence, and that their sudden appearance without warning in the heart of the town caused considerable alarm in the townsfolk, at the unceremonious intrusion of so large an armed force. Their purpose, however, was soon apparent. They were not come to pillage the inhabitants, nor to spill one drop of blood, but to testify publicly their adherence to the covenanted cause of the Reformation. Having read their Declaration aloud in the audience of the people, and then attached it to the cross as their avowed testimony against the evils of which they complained, they, in a peaceful and orderly manner, left the place with all convenient speed, lest the enemy, to whom information of their proceedings would instantly be transmitted, should pursue them." This scene occurred on the 28th of May, 1685. The following is a copy of this Declaration :—

"A few wicked and unprincipled men having proclaimed James, Duke of York—though a professed Papist and excommunicated person—to be King of Scotland, etc., we, the contending and suffering remnant of the pure Presbyterians of the Church of Scotland, do hereby deliberately, jointly, and unanimously protest against the foresaid proclamation, in regard that it is choosing a murderer to be a governor, who hath shed the blood of the saints ; the height of confederacy with an idolater, which is forbidden in the law of God ; contrary to the Declaration of the Assembly of 1649, and to the many wholesome and laudable Acts of Parliament ; and inconsistent with the safety, faith, conscience, and Christian liberty of a Christian people to choose a subject of anti-Christ to be their supreme magistrate. And further, seeing bloody Papists, the subjects of anti-Christ, are become so hopeful, bold, and confident under the perfidy of the said James, Duke of York, and hoping itself like to be intruded again upon those covenanted lands, and an open door being made thereto by its accursed and abjured harbinger, prelacy, which these three kingdoms are equally sworn against, we do in like manner protest against all kind of popery, in general and particular heads, etc.

"Finally, we being misrepresented to many as persons of murdering and assassinating principles, and which principles and practices we do hereby declare, before God, angels, and men, that we abhor, renounce, and detest ; as also all manner of robbing of any, whether open enemies or others,

which we are most falsely aspersed with, either in their gold, their silver, or their gear, or any household stuff. Their money perish with themselves ; the Lord knows that our eyes are not after these things.

“ And, in like manner, we do hereby disclaim all unwarrantable practices committed by any few persons reputed to be of us, whereby the Lord hath been offended, His cause wronged, and we all made to endure the scourge of tongues, for which things we have desired to make conscience of mourning before the Lord both in public and private.”

In addition to these two important declarations four others of minor importance were published at Sanquhar after the Revolution—the first on 10th August, 1692 ; the second on November 6, 1695 ; the third on May 21, 1703 ; and the fourth in 1707.

The beautiful and well-known poem, “ The Cameronian’s Dream,” which describes the affair of Airmoss, in which Cameron, the Covenanting preacher and leader, fell, was written by James Hyslop, whose collected works, together with an interesting biographical sketch, were published in 1887. Hyslop was born at Damhead, near the mouth of the romantic Glen Aylmer, on the farm of Kirkland, in the neighbouring parish of Kirkconnel, on 23rd July, 1798. Young Hyslop, when at school at Kirkconnel, gave proof of superior intellectual powers. By and bye he went to reside with his paternal grandfather at Wee Carco, on the banks of Crawick, by whom he was sent to Sanquhar School during the winter season. Hyslop chose the calling of a shepherd, and situated as he was in the heart of the Covenanting country, and associating every day of his life with the direct descendants of some of the more famous families, whose members had given an unflinching adherence to the Covenanting cause, his mind was imbued with a warm sympathy for the persecuted remnant, and his poetic imagination was fired with the recital of the more stirring incidents of the struggle. That at Airmoss, a situation of wild solitude in the not distant neighbourhood, had particularly impressed him, and supplied the theme of this poem of exquisite beauty, in which the scene is described in language of singular felicity,

while the story of the battle is told with dramatic power, the whole being invested with a fine touch of imagination, and breathing the spirit of reverence with which the Covenanters were, and still are, regarded by the peasantry of the district. Hyslop was employed as a shepherd in "Wellwood's dark valley," and subsequently was engaged as a teacher in Greenock. His income from the latter source was very scanty, and his anxieties were increased by the enfeebled state of his health. His heart yearned for his native Nithsdale, to which he returned, and where he found a warm welcome. He afterwards sought to mend his fortunes abroad, and sailed for South America in July, 1821. He returned to his native country three years after, where he frequently resided with Dr Cringan at Ryehill. He subsequently obtained the appointment of tutor for His Majesty's ship "Tweed," in which he sailed for the Cape of Good Hope in 1827. Hyslop landed in the company of several of the ship's officers on one of the Cape Verd Islands, where, after being drenched in a tropical rain, they lay all night in the open air. The result in Hyslop's case was that he caught fever, and died on the 4th of November. His body was committed to the deep with naval honours. His death caused deep regret throughout a wide circle of friends.

#### THE CAMERONIAN'S DREAM.

IN a dream of the night I was wafted away  
To the moorlands of mist where the martyrs lay,  
Where Cameron's sword and his bible are seen  
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,  
When the minister's home was the mountain and wood ;  
When in Wellwood's dark valley the Standard of Zion,  
All bloody and torn, 'mong the heather was lying.

'Twas morning, and summer's young sun from the east  
Lay in loving repose on the green mountain's breast ;  
On Wardlaw and Cairntable the clear shining dew  
Glistened sheen 'mong the heath-bells and mountain flowers blue.

And far up in heaven, near the white sunny cloud,  
The song of the lark was melodious and loud,

And in Glenmuir's wild solitude, lengthened and deep,  
Were the whistling of plovers and bleating of sheep.

And Wellwood's sweet valley breathed music and gladness,  
The fresh meadow blooms hung in beauty and redness ;  
Its daughters were happy to hail the returning,  
And drink the delights of July's sweet morning.

But, ah ! there were hearts cherished far other feelings,  
Illumed by the light of prophetic revealings,  
Who drank from the scenery of beauty but sorrow,  
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones, who with Cameron were lying  
Concealed 'mong the mist where the heath-fowl were crying,  
For the horsemen of Earlshall around them were hovering,  
And their bridle-reins rang through the thin misty covering.

Their faces were pale, and their swords were unsheathed,  
But the vengeance that darkened their brow was unbreathed ;  
With eyes turned to heaven, in calm resignation,  
They sang their last song to the God of salvation.

The hills, with the deep, mournful music, were ringing,  
The curlew and plover in concert were singing ;  
But the melody died 'mid derision and laughter,  
As the host of ungodly rushed on to the slaughter.

Tho' in mist, and in darkness, and in fire they were shrouded,  
Yet the souls of the righteous were calm and unclouded ;  
Their dark eyes flashed lightning, as, firm and unbending,  
They stood like the rock that the thunder was rending.

The muskets were flashing, the blue swords were gleaming,  
The helmets were cleft, and the red blood was streaming,  
The heavens grew black, and the thunder was rolling,  
When in Wellwood's dark moorlands the mighty were falling.

When the righteous had fallen, and combat was ended,  
A chariot of fire through the dark cloud descended ;  
Its drivers were angels on horses of whiteness,  
And its burning wheels turned on axles of brightness.

A seraph unfolded its doors bright and shining,  
All dazzling like gold of the seventh refining,  
And the souls that came forth out of great tribulation,  
Have mounted the chariots and steeds of salvation.

On the arch of the rainbow the chariot is gliding,  
Through the path of the thunder the horsemen are riding—  
Glide swiftly, bright spirits, the prize is before ye,  
A crown never failing, a kingdom of glory.



It is not proposed to relate at any length the traditional stories of the sufferings and deliverances of the Covenanters, a work which has been fully accomplished by Dr Simpson, of Sanquhar, whose “Traditions of the Covenanters” is regarded as the greatest authority on the subject. At the same time, there may be culled from his writings a few of the more authentic of those tales, particularly such as refer to persons and families identified with the district, and bear the greatest air of probability.

“One of the most prominent of the Covenanters was Alexander Williamson, who lived at Cruffell, up the valley of the Euchar. On a certain Sabbath, Williamson carried his infant over the rugged heights of the Scar, to be baptized at a conventicle held on the water of Deuch, in the wilds of Carsphairn. During his absence, his wife, Marion Haining, who remained at home, observed the troopers wending their way slowly along the banks of Euchar, in the direction of her dwelling. The cradle was standing empty on the floor, in which the infant had been sleeping. It occurred to Marion that questions might probably be asked respecting the infant’s absence, which might lead to a discovery, and she made up a bundle of clothes somewhat in the form of a baby, and placed it in the cradle. The device was successful, for the soldiers when they arrived did not happen to discover the circumstance, and hence no ensnaring questions were put to her. They remained a while about the house, and behaved as it best suited them ; and doubtless, according to their custom, regaled themselves with what provisions they could find, and left the place at their own convenience ; and thus this pious household was on this occasion spared from further outrage.

“On the south of this the eye rests on the moorlands that lie beyond the braes of Elliock. In this waste there lived in those disastrous days a venerable matron, whose house was an occasional resort to the wanderers who traversed the desert. A soldier of the company that lay at Elliock, it is

said, often visited this lonely hut by stealth, and conveyed secret information with regard to the movements of the troopers, so that the friends in hiding might look to themselves, and impart cautious notice to their brethren in other places. A domestic servant in the house of Elliock, it is said, who knew the design of his masters, overhearing in the parlour their communications, used to station himself under the awning of a wide-spreading tree, beside a mountain brook, and tell the tree the secret he wished to convey, while in a cavity beneath the fantastic roots lay one who listened to his words, and who instantly carried the tidings to his suffering brethren.

“Not far from this, on the farm of South Mains, opposite the town of Sanquhar, there wonned a worthy man of the name of Hair, who was in the habit of concealing the wanderers in his house. On one occasion he had a few of them in his barn, and some of the troopers of Elliock having arrived before the door, he dreaded that they had come to search the premises, and was greatly concerned for the safety of those he had in concealment. To his agreeable surprise, however, he found that they had come in quest of corn for their horses, which they wished to purchase from him. He led them into the barn to examine the heaps on the floor, and great was the consternation of those who were hidden among the straw when they perceived that the enemy was so near them, and when the incidental removal of a little of the straw or of the sheaves of corn might have revealed their retreat; but they were eased of the burden of their anxiety when the party peaceably left the place. This man, Hair, belonged to an extensive family of the same name, who were all Covenanters. One of them, together with a friend named Corson, was discovered in a hollow on the farm of Cairn engaged, it is supposed, in devotional exercises. The sound of their voices in prayer, or in the singing of psalms, probably attracted the notice of the soldiers, and drew them to the spot. The circumstances in which they were found were

enough to ensure their death, and, therefore, according to the custom of the times, and the license of the troopers, they were without ceremony shot on the spot. They lie interred on the south side of the road leading from Sanquhar to New Cumnock, where a rude stone pillar points out their resting-place. Hair was one of five brothers who occupied the farm of Glenquhary, in the parish of Kirkconnel, of which they were the proprietors. They were ejected from their patrimony, however, on account of their nonconformity, and forced to wander in the desolate places of the country. One of the five brothers was at the battle of Pentland, which would doubtless render the whole family more obnoxious to the dominant party. It is probable that Hair of Burncrook's, elsewhere mentioned, and who effected his escape from the dragoons at Glen Aylmer, was one of the same family ; and it is equally probable that Hair of Cleuchfoot and William Hair of South Mains were, if not of the household of Glenquhary, at least related. In the old churchyard of Kirkconnel, which is situated at the base of the mountains, and near the mouth of this romantic glen, there are to be seen, in its north-west corner, six *through-stones* belonging to this family, indicating the successive generations that have been gathered to their fathers.

“ At a distance of three miles from Sanquhar, on the east, is the farm of Auchengruith, once the residence of Andrew Clark, a man of some celebrity in this locality in the times of the Covenant. Andrew, it is said, had nine sons, all reared in his own principles, and who were stout defenders of the Nonconformist cause. It was on this farm that Peden had an occasional hiding place, at the mouth of the dark Glendyne ; and it was on the grey hill of Auchengruith that the seasonable intervention of the snowy mist, descending from the height above, saved him from his pursuers.

“ A scene of a tragic kind was enacted at this house at Auchengruith. Some time previously, Adam Clark of

Glenim, on the opposite side of Mennock Glen, engaged to guide a party of troopers through the wilds on their way to surprise a conventicle. Arrived in the vicinity of the Stake Moss, Clark pressed forward, leaping the mossy ditches with a nimble bound; and the horses plunging after, one after another stuck fast in the sinking peat ground. Clark made his escape over the dark heath, leaving the troopers to extricate themselves. It seems that young Andrew Clark of Auchengruith bore a striking resemblance to this Adam Clark of Glenim. One day the dragoons met Andrew in the moors, and believing him to be the person who had led them into the moss, apprehended him, and carried him to his father's house. He protested that he was not the man who had played them this trick, but his protests were unavailing. The troopers affirmed that he was the very individual. In those days the execution of a man after his impeachment was but the work of a moment, and Andrew was immediately brought out to the field before the house to be instantly shot. He was allowed time to pray—a favour which in similar circumstances was not granted to every one. He knelt down on the bent in presence of his enemies, and of all his father's household. Meanwhile a messenger had been instantly despatched to convey the information of what was going on at Auchengruith to an aged and worthy woman who lived at a place not far off, called Howat's Burnfoot, and who had been Andrew's nurse, and for whom she cherished a more than ordinary affection. She was a woman of great sagacity, magnanimity, and piety; besides, she had seen much, both in her native country and foreign lands, for she had accompanied her husband for sixteen years in the continental wars, and had experienced a variety of fortune. The woman lost no time in presenting herself before Colonel Douglas and his company. When she arrived, Andrew had ended his prayer, and his execution was about to take place. "Halt, soldiers!" cried the matron; "halt, and listen to me." She then bore testimony that this was not the man who had been concerned



in the affair of the Stake Moss. "Sir," she exclaimed, turning to Colonel Douglas, "if you be a true soldier, hearken to the wife of one who warred under the banner of your honoured uncle in countries far from this; and for your uncle's sake, by whose side my husband fought and bled, and for whose sake he would have sacrificed his life, I beg the life of this man, for whom in his infancy I acted the part of a mother, and for whom, now in his prime of manhood, I cherish all the warmth of a mother's true affection, I beg on my knees the life of this innocent man." "My good woman," the Colonel replied, "his life you shall have. Your appearance is the guarantee for the verity of your statements, and you have mentioned a name that has weight with me. Soldiers! let him go." In this way was the tragical scene at Auchengruith terminated, and Andrew Clark restored to his friends. This same Andrew, it would appear, who became a smith at Leadhills, at last suffered in the Grassmarket of Edinburgh, along with Thomas Harkness and Samuel M'Ewan.

"Auchentaggart, on the opposite side of the Glendyne burn from Auchengruith, was another haunt of the worthies. It was while a party of the wanderers were in this house, partaking of refreshment, that a company of soldiers appeared before the door. The poor men saw that there was but little likelihood of escape, and, in combination, they rushed suddenly at one bolt from the door, scared the horses, stupefied the troopers, and fled in the direction of Glendyne, whose steep banks prevented a successful pursuit, and in this way escaped.

"It was in this vicinity, too, that it is said Peden, in flight before the horsemen, hid himself under a projecting bank, close by the side of a streamlet, when the horses came on, and passed the rivulet at the very spot where the saintly man lay crouching under his mossy coverlet, and the foot of one of the animals, crushing through the sod, grazed his head, and pressed his bonnet into the soft clay, while he escaped unhurt.

“To the north of this is the “Martyrs’ Knowe,” which must have received this designation from the killing of some one of the worthies on the spot, though tradition has retained neither the name of the person nor the circumstances. It was here that Drumlanrig, while in pursuit of the wanderers, met with a signal defeat by a thunderstorm which broke out suddenly, it is said, among the mountains, and terrified the troopers so that every man fled for shelter, and let go their prisoners in the turmoil, some of whom were, however, afterwards caught and shot on the neighbouring heights.

“An anecdote is told of a pious man named Hair, a member of the family above referred to, who lived in a secluded spot called Burncrooks, near Kirkland, in the neighbouring parish of Kirkconnel. This inoffensive man was seized by his persecutors, and was doomed to die. The cruel and brutal conduct of the dragoons was peculiarly displayed in his treatment. They rallied him on the subject of his death, and told him that they intended to kill him in a way that would afford them some merriment: that, as his name was Hair, they wished to enjoy something of the same sport in putting an end to his life that they used to enjoy in killing the cowering and timid animal that bore a similar name. Instead, therefore, of shooting him before his own door, they placed him on horseback behind a dragoon, and carried him to the top of a neighbouring hill, that in the most conspicuous and insulting manner they might deprive him of his life. The spot where the cavalcade halted happened to be on the very brink of one of the most romantic glens in the west of Scotland. . Glen Aylmer forms an immense cleft between two high mountains, and opens obliquely towards the meridian sun. The descent on either side, for several hundred feet, is very steep, and in some places is almost perpendicular. The whole valley is clothed with rich verdure, and through its centre flows a gentle stream of many crooks and windings, which, from the summit of the glen, is seen like a silver thread stretching along the deep bottom of the glen. The

party of dragoons, having reached the place where they intended to shoot their captive, had made a halt for the purpose of dismounting, and the soldier behind whom our worthy was seated proceeded to unbuckle the belt which, for greater security, we may suppose, bound the prisoner to his person, when Hair, finding himself disengaged, slid from the horse behind, and, alighting on the very edge of the steep declivity, glided with great swiftness down the grassy turf, and, frequently losing his footing, he rebounded from spot to spot, till at last he regained his feet, and ran at his utmost speed till he reached the bottom. The soldiers looked with amazement, but durst not follow ; they fired rapidly, but missed him, and were left to gnaw their tongues in disappointment.

“A family somewhat famous in the annals of the Covenanters was that of the Laings of Blagannoch, a place situated in a solitary spot beside the burn of that name, which, taking its rise behind the Bale Hill, is joined at Blagannoch by another burn, and the united waters bear the name of Spango, which falls into Crawick four miles further down. The Laings were resident in Blagannoch for well nigh 400 years, and the members sympathised with the covenanting cause. A most prominent member of the family was Patrick, born in 1641. He enlisted in the Scots Greys in his eighteenth year, and proved himself a gallant and intrepid soldier. He was dexterous in the use of the sword, and his officers regarded him as one of the best and bravest soldiers in their troops. Patrick was in the King’s service, for he had enlisted in the army prior to the Restoration. His was therefore a most embarrassing situation, and he feared lest he should be called, in the performance of his duty, to take part in any measures against that cause which was dear to his heart. The day he so much dreaded arrived. A party of the Covenanters, to escape the incessant harassing of the enemy, had fled over the Border, and sought refuge in the northern parts of England, and Patrick Laing, whose regiment,

it appears, happened at the time to be stationed in the neighbourhood, was sent with a company to apprehend them. To disobey the orders of his superior was as much as his life was worth, and to lend himself as an instrument in persecuting the people of God was what his conscience would not permit. Accordingly he marched with his little troop in search of the reputed rebels, but contrived so to conduct matters as to allow the party apprehended to escape, and the soldiers returned without accomplishing their errand. Laing was suspected. He was accordingly committed to prison, and, being tried, was sentenced to banishment. Through the interposition of his friends, the day of his transportation was put off from time to time. Through confinement and disease he was reduced to a skeleton, and was at last released from his prison in an apparently dying condition. He was permitted to return to his native country, and moving slowly northward, he arrived at last among his native mountains. He gradually recovered, and having brought with him a sum of about thirty pounds, reckoned in those days a considerable fortune, he resolved to settle as the occupant of a little farm in some moorland glen. He found a retreat among the wild Glenkens of Galloway, but Patrick Laing could not long remain in obscurity. The eye of the notorious Grierson of Lag was upon him, and it was not long before he began to meet with annoyance from the adverse party. In order to facilitate his flight from his pursuers, he kept a fleet pony in constant readiness, which, being accustomed to scour hills and mosses, often carried him with great speed out of the way of the heavy troopers. He was on one occasion returning home, leading the pony, which carried a load of meal thrown across its back, when he observed a party of dragoons approaching. He tumbled the load on the ground, mounted the nimble animal, and sped for safety along the heath. Patrick, seeing the horsemen following him, hastened with all speed to reach the bottom of a precipice called the Lorg Craig. The dragoons, perceiving his intention, divided into



different parties, pursuing separate routes, with a view, if possible, to circumvent him, and intercept his progress to the Craig. He reached the rock, however, before the soldiers came up, and having scrambled to the middle of the precipice, he was standing still for a moment to take breath when the troopers approached the base. He was aware that they would leave their horses and climb after him. There was now no way of escape left for him but to mount, if possible, to the top of the rock ; and the danger with which this was attended was to be preferred to the danger of being exposed to the fire of the musketry. He made the attempt, and succeeded ; and when he reached the highest point, where he stood in security, he gave three loud cheers in mockery of his pursuers, who, he knew, durst not follow in his track. Forced to flee from his home, he took refuge in the darkly-wooded retreats of the Euchar, and found hospitable entertainment among the pious people who inhabited its banks. The farm-house of Barr is particularly mentioned as receiving him kindly ; in Cleuchfoot, a mile to the west of Sanquhar, he also found a resting-place. This latter place was situated near to the highway between Ayrshire and Nithsdale, along which troops of soldiers frequently passed, but near the house was a dense thicket, into the heart of which he could plunge at any time, and two ravines where he could secrete himself in perfect safety. In this way, he wandered about secretly from place to place till the Revolution, which, though it brought a welcome relief to others, made but little alteration in his circumstances, at least for a while. Grierson of Lag, who bore him no good-will, well knowing that he belonged to the despised sect, had received a commission to enlist, or otherwise impress into the service, what men he could find in Galloway and Nithsdale. He reported Laing as a deserter, and received authority to apprehend him. One of the last attempts made by Lag to get hold of him was one day when he was quietly angling in the Euchar. He saw three men slowly advancing up the stream. To test their designs he

left the stream, and ascended the brow of the hill. They immediately followed, separating themselves in order to cut off his retreat. His strength was fast failing when he reached a hollow space of spretty ground, in which he resolved to hide himself, and abide the will of Providence. When he reached the place he sank to the waist. As he was struggling to extricate himself, he observed a place scooped out by the little brook beneath the bank, into which he crept, and his pursuers, though they passed near to the spot, failed to discover his hiding place. He then moved to the north of Scotland, where lived one of his old officers, a pious man. Shortly after his return he was present at a meeting of the Society people at Cairntable. The procedure of that convention did not please him, and he withdrew from their connection. He died at the house of Cleuchfoot, at the age of 85 years. His dust lies in the Churchyard of Kirkconnel, without a stone to mark his resting-place.

“ In the summer of 1685, six men fled from their persecutors in Douglasdale—namely, David Dun, Simon Paterson, John Richard, William Brown, Robert Morris, and James Welsh. They took refuge among the more inaccessible heights of Upper Nithsdale, at a place called Glenshillock, a little to the west of Wanlockhead, and not far from the old house of Cogshead. They were probably drawn to this particular locality by the fact that Brown was related to the family at Cogshead, by whom they were amply supplied with provisions. A strict search was made for the refugees, and at length it was reported to Drumlanrig that they were believed to be in hiding somewhere in the wilds between the Mennock and the Crawick. On this information, Drumlanrig collected his troops, whom he divided into three divisions, one of which traversed the glen of Mennock, another that of Crawick, while the third pursued the middle route by way of Glendyne. This last division was commanded by Drumlanrig himself, who, having led them over the height on the north side of Glendyne, descended on the water of Cog, and stationed

himself on the "Martyrs' Knowe." Meanwhile some of the dragoons, who had been scouring the neighbouring hills, seized a boy who was returning from Glenshillock to Cogshhead carrying an empty wooden vessel, called by the peasantry a *kit*, in which were several horn-spoons—a proof that he had been conveying provisions to some individuals among the hills, whom they naturally suspected to be the men of whom they were in quest. They carried the boy to their commander, who strictly interrogated him, but without eliciting anything from him. The boy's firmness so enraged Drumlanrig that he threatened to run him through the body with his sword, but on second thoughts it occurred to him that, by using other means, he might succeed in obtaining all the information he desired. He sent the troopers out in the direction from which the boy had been seen returning over the hills. It was not long before they, in descending the north side of the mountain, found the men in their hiding-place. They pounced on them as a falcon on his quarry. Dun, Paterson, and Richard were captured, while Brown, Morris, and Welsh made their escape. A sudden and terrific thunderstorm, no uncommon occurrence in this region, overtook the whole party, from which Drumlanrig fled, regardless of his men or his prisoners. In the darkness and panic that ensued, the prisoners slipped out of the hands of their captors and fled. As they passed the "Martyrs' Knowe," they found the boy lying bound on the ground, not dead, but stunned with terror. Having liberated him, they informed him of what had occurred, and directed him to keep in concealment till the troopers had cleared out of the district. They themselves made their way to the wilds in the upper parts of Galloway. The three men who escaped at Glenshillock—namely, Brown, Morris, and Welsh—fled northward, but were intercepted by the party who had gone up the vale of the Crawick. Brown and Morris were shot at the back of Craignorth, where they lie interred in the places respectively where they fell, at Brown Cleuch and Morris Cleuch, while Welsh managed to effect his escape.

"The dwelling-house at Glenglass, near the source of the Euchar, is said to have been partly constructed with the view to affording a hiding-place to the destitute Covenanters. At the one end it had a double gable, the one wall at a distance of a few feet from the other, leaving a considerable space between, extending the whole breadth of the building. This narrow apartment was without windows, unless it may have been a small sky-light on the roof. The entrance to this asylum was not by a door, but by a small square aperture in the inner wall, called by the country people a *bole*. This opening was generally filled with the "big Ha' Bible," and other books commonly perused by the household. When instant danger was dreaded, or when it was known that the dragoons were *out*, this chamber was immediately resorted to by those who had reason to be apprehensive of their safety. The books in the *bole* were removed till the individual crept into the interior, and then they were carefully replaced, in such a way as to lead to no suspicion. Like the prophet's chamber in the wall, this place could admit "a bed, a table, a stool, and a candlestick," and in the cold of winter it had a sufficiency of heat imparted to it by means of the fire that blazed continually close by the inner wall.

These reminiscences may be brought to a fitting close with the story of

### THE RESCUE AT ENTERKINE PASS.

This glen is peculiar in being closed in, to all appearance, as much at the lower as the upper end—you feel utterly shut in and shut out. Half way down is a wild cascade, called Kelte's Linn—from Captain Kelte, one of Claverhouse's dragoons, who was killed there.

Defoe's account of the affair and of its wild scene, in his *Memoirs of the Church of Scotland*, is so homely and to the quick that we give it in full. It is not unworthy of *Robinson Crusoe*, and is unexaggerated in local description:—

"This Entrekein is a very steep and dangerous mountain;



nor could such another place have been easily found in the whole country for their purpose ; and, had not the dragoons been infatuated from Heaven, they would never have entered such a Pass without well discovering the hill above them. The road for above a mile goes winding, with a moderate ascent on the side of a very high and very steep hill, till on the latter part, still ascending, and the height on the left above them being still vastly great, the depth on their right below them makes a prodigious precipice, descending steep and ghastly into a narrow deep bottom, only broad enough for the current of water to run that descends upon hasty rain ; from this bottom the mountain rises instantly again steep as a precipice on the other side of a stupendous height. The passage on the side of the first hill, by which, as I said, the way creeps gradually up is narrow, so that two horsemen can but ill pass in front ; and if any disorder should happen to them, so as that they step but a little awry, they are in danger in falling down the said precipice on their right, where there would be no stopping till they came to the bottom. And the writer of this has seen, by the accident only of a sudden frost, which had made the way slippery, three or four horses at a time of travellers or carriers lying in that dismal bottom, which slipping in their way, have not been able to recover themselves, but have fallen down the precipice, and rolled to the bottom, perhaps tumbling twenty times over, by which it is impossible but they must be broken to pieces ere they come to stop. In this way the dragoons were blindly marching two and two with the minister and five countrymen, whom they had taken prisoners, and were hauling them along to Edinburgh, the front of them being near the top of the hill, and the rest reaching all along the steep part, when on a sudden they heard a man's voice calling to them from the side of the hill on their left a great height above them.

“It was misty, as indeed it is seldom otherwise on the height of that mountain, so that no body was seen at first ;

but the Commanding Officer, hearing somebody call, halted, and called aloud—‘*What d’ye want, and who are ye?*’ He had no sooner spoke, but twelve men came in sight upon the side of the hill above them, and the officer called again—‘*What are ye?*’ and bad *stand*. One of the twelve answer’d by giving the word of command to his men—‘*Make ready,*’ and then calling to the officer, said—‘*Sir, will ye deliver our Minister?*’ The officer answer’d with an oath—‘*No, sir, an ye were to be damn’d.*’ At which the leader of the countrymen fir’d immediately, and aim’d so true at him, tho’ the distance was pretty great, that he shot him thro’ the head, and immediately he fell from his horse; his horse, fluttering a little with the fall of his rider, fell over the precipice, rolling to the bottom, and was dash’d to pieces.

“The rest of the twelve men were stooping to give fire upon the body, when the next commanding officer call’d to them to *hold their hands*, and desir’d a *Truce*. It was apparent that the whole body was in a dreadful consternation; not a man of them durst stir a foot, or offer to fire a shot. And had the twelve men given fire upon them, the first volley, in all probability, would have driven twenty of them down the side of the mountain into that dredd gulph at the bottom.

“To add to their consternation, their two scouts who rode before gave them notice *that there appear’d another body of arm’d countrymen at the top of the hill in their front*; which, however, was nothing but some travellers who, seeing troops of horse coming up, stood there to let them pass, the way being too narrow to go by them. It’s true, there were about twenty-five more of the countrymen in arms, tho’ they had not appeared, and they had been sufficient, if they had thought fit, to have cut this whole body of horse into pieces.

“But the officer having asked a *parley*, and demanded—‘*What it was they would have?*’ they again replied, ‘*Deliver our minister.*’ ‘*Well, sir,*’ says the officer, ‘*ye’s get your minister an ye will promise to forbear firing.*’ ‘*Indeed*

*we'll forbear,*' says the good man. '*We desire to hurt none of ye. But, sir,*' says he, '*belike ye have more prisoners.*' '*Indeed have we,*' says the officer. '*And ye mon deliver them all,*' says the honest man. '*Well,*' says the officer '*ye shall have them then.*' Immediately the officer calls to '*Bring forward the minister.*' But the way was so narrow and crooked he could not be brought up by a horseman without danger of putting them into disorder, so that the officer bad them '*Loose him, and let him go,*' which was done. So the minister stept up the hill a step or two, and stood still. Then the officer said to him—'*Sir, an I let you go, I expect you promise to oblige your people to offer no hindrance to our march.*' The minister promised them '*He would do so.*' '*Then go, sir,*' said he. '*You owe your life to this damn'd mountain.*' '*Rather, sir,*' said the minister, '*to that God that made this mountain.*' When their minister was come to them, their leader call'd again to the officer. '*Sir, we want yet the other prisoners.*' The officer gave orders to the rear, where they were, and they were also deliver'd. Upon which the leader began to march away, when the officer call'd again—'*But hold, sir,*' says he. '*Ye promised to be satisfied if ye had your prisoners. I expect you'll be as good as your word.*' '*Indeed shall I,*' says the leader. '*I am just marching away.*' It seems he did not rightly understand the officer. '*Well, sir, but,*' says the officer, '*I expect you will call off those fellows you have posted at the head of the way.*' '*They belong not to us,*' says the honest man. '*They are unarmed people, waiting till you pass by.*' '*Say you so,*' said the officer. '*Had I known that, you had not gotten your men so cheap, or have come off so free.*' Says the countryman—'*An ye are for battle, sir, we are ready for you still; if you think you are able for us, ye may try your hand. We'll quit the truce if you like.*' '*No,*' says the officer; '*I think ye be brave fellows; e'en gang your gate.*' This was in the year 1686."

Besides these recorded instances of the persecution to

which the nonconforming party were subjected, there are doubtless many others connected with this district that have dropped into oblivion. We find graves in the moors, or what at all events look very like graves, and are supposed to be the resting-place of Covenanters, who had either suffered death at the hands of a brutal soldiery who were continually scouring the country, or who had died of diseases caused by exposure to cold, hunger, and fatigue. The two little mounds on Conrick Meadow have always been regarded as the graves of two such sufferers. At the same time it is noticeable that the number who were victims during the "killing time" in the parish of Sanquhar was in comparison few, considering that it was in the very centre of the district where the fire of persecution burned most fiercely, and the pursuit of suspected persons was carried on with the greatest activity. We do not believe that this was due to the number of the nonconformists being few, for the parish, being largely pastoral, contained many of that very class by whom the principles of the Covenants were most widely embraced. It is known to all who have studied this chapter of history, that the degree of annoyance and persecution to which the people in any district were subjected, depended on the character and temper of the resident curate. Some of these curates kept a close eye on all those who absented themselves from their ministrations, and, being of a vindictive disposition, gave information to the authorities, thus making themselves the willing tools of an intolerant party. Others of a different stamp had none of this intolerance, respected the conscientious scruples of those who differed from them, and, in their hearts, sympathised with them in the sufferings and trials they had to endure. Of this latter class was the curate of Sanquhar, James Kirkwood by name, a good-natured, easy-going sort of man, who contrived to give his parishioners little trouble, and at the same time to keep on good terms with the governing party. Tradition says that, instead of seeking occasion against those who refused to attend his



ministry, he publicly announced that, if on a given day they would assemble within the churchyard, though they did not enter the church, he would give a favourable report of the whole parish, and screen the nonconformists from the vengeance of their persecutors. The generosity of this good-hearted curate is further illustrated by an incident related by Simpson. "It was current among the people of the neighbourhood," he says, "that two of the Covenanting brethren from the wilds of Carsphairn, in full flight before the dragoons, dashed into the river Nith, and reached the opposite bank a few yards below the mause. It happened that a number of individuals, among whom was the curate, were playing at quoits on the green. 'Where shall we run,' cried the men. 'Doff your coats,' said the curate, 'and play a game with me.' They did so. The dragoons immediately followed; they passed the curate and rode on in pursuit, and the men, through his generous interference, escaped." Another good story is told by the same author of Kirkwood, which shows that he was not only on good terms with the powers, but that, though tainted with one of the vices of the age, he was also a man of independence and courage.

"During Lord Airlie's stay at the Castle of Sanquhar sumptuous entertainments were given, and it happened that on a Saturday afternoon the curate, whose humorous and quaint manners had often amused the circle in the ancient peel, was sent for to entertain Airlie in the midst of their festivities. He was introduced in his appropriate character to Airlie, who found him in every respect to his liking. Having dined, the company continued at wine and wassail till supper, at which late hour Kirkwood probably found that it would have been more to his purpose had he been at home and in his study, but he was induced to remain, the party finding that he was indispensable to their entertainment. Airlie, it seems, used a great many freedoms with Kirkwood, who was in all his glory in the midst of the

merriment and carousals, and forgot that the Sabbath was stealing on apace, and that he had to officiate on the hallowed day. When he found that it was past midnight, he made sundry efforts to withdraw; but Airlie as uniformly prevented him, by exclaiming, 'Come, Mr Kirkwood, another glass, and then,' till daylight began to dawn, when he succeeded in releasing himself from the besotted party, and retreated homeward by the south side of the town, through the fields next the river, and reached his house undiscovered. Being now safely lodged in his own domicile, he began to bethink himself what was to be done against the approaching hour of Divine worship; not that he, perhaps, cared much for public opinion, but he felt himself unfitted for everything but sleep. Kirkwood, it would appear, was a man of ability, and a ready speaker, who found no difficulty in addressing his congregation at any time. It was probably because he was a man of this cast that Queensberry had located him in his present situation. On this occasion the curate thought it probable that the party from the Castle might attend the church that day, the more especially as there might exist among them a certain curiosity on their part to see how he would acquit himself after the night's debauch; and so after a brief repose, he addressed himself to his studies, if so be he might be able to command something appropriate to the occasion. It fell out exactly as he opined, for Airlie manifested an unwonted curiosity to see how his facetious friend would acquit himself as a preacher, and, accordingly, he repaired to the church to witness the exhibition. When the hour arrived, the curate, being now refreshed, and having fixed on what he deemed a suitable subject, proceeded to the church with as much coolness as if nothing had happened. He had no sooner entered the pulpit than, according to his anticipations, the company from the castle took their seats in what was called the loft, straight before the preacher, and Airlie, with some of his troopers behind him, placed himself conspicuously in the front. All this might have daunted

another man, but on Kirkwood it made no impression, other than to rouse him to greater effort, and to nerve him with greater firmness.

“ In those days the kirks were each furnished with a sand-glass, instead of a clock, to measure the time, that the minister might know how to calculate the length of his discourse, and this instrument was placed near the precentor’s hand, whose duty it was to turn it when the sand had run down. These glasses were of various sizes, from an hour to half-an-hour. The curate had chosen for his text—‘ The Lord shall destroy the wicked, and that right early.’ This, it seems, he did for the purpose of accommodating the word *early*, in its sound at least, to one of his principal auditors, who on the previous night had teased him most, and entangled him in its bewitching festivities. As he proceeded with his discourse, and waxed warm on the subject, he made frequent use of the words—‘ The Lord shall destroy the wicked, and that right early,’ laying emphasis on the word *early*, and pointing with his finger to the Earl, as if the subject had its whole bearing on him personally. ‘ The Lord will destroy the wicked, and that *early*, too,” again he vociferated, ‘ and that *early*,’ till he drew the entire attention of the audience to Airlie, who sat boldly confronting him, a few yards from the pulpit. The people were both astonished and amused at the freedom which their preacher dared to use in the presence of his superiors and these redoubted men, who were a terror to the country. If the people were astonished, Airlie was no less so, when the curate, borrowing his lordship’s expression which he had used at the board of revelry—‘ One glass more, and then, Mr Kirkwood,’ when he wished to detain him a little longer. ‘ Jasper,’ said he to the precentor, ‘ the sand has run down ; turn it, for we want one glass more, and then.’ This done, he proceeded, in his dashing and impetuous way, and with great vehemence of action, to declaim against the wickedness of the world, and to denounce the Divine judgments on those who persisted in

their sins ; and, casting a glance over the congregation, he cried out—‘ The Lord shall destroy the *wicked*,’ and then, directing his eyes to where Airlie sat, he added, ‘ and that *early*, and that right early.’ In this fashion he continued till the upper storey of the sand-glass was again emptied, when he called on the precentor, ‘ another glass, and then,’ and on he went as before, pouring forth a torrent of declamation as continuous as the sand poured its stream through the smooth throat of the glass, with this difference that, while the sand ceased to flow when it had exhausted itself, he never seemed to fail, nor to empty himself of his subject. How long he proceeded is not said, but certes, the party from the castle had their patience taxed quite as much as their detention of the preacher on the preceding night had taxed his ; and they were taught that he could ply his glass as freely as they could ply theirs.”

There was a proverb long current in this district which took its rise from the following occurrence :—The worthy curate had occasion to traverse a rugged moor in the depth of winter. It was an intense frost, and the face of the moorland was as hard as a board. He directed his mare into a track in which she had on a former occasion sunk, but all his efforts could not induce her to advance. On finding that his endeavours were fruitless, he turned her head away, with the remark, “ You brute, you have a better memory than a judgment,” which passed into the proverb, “ You have a better memory than a judgment, like Kirkwood’s mare.”

We cannot but cherish a reverential regard for the memory of this worthy curate. It is but little that we have recorded of him, but that little is highly suggestive. He stands boldly out in the history of the time, a figure notable in more respects than one. Evidently a man of high intellectual endowments, he was likewise possessed of those qualities of wit and humour which made his society much prized and sought after, and led him into situations similar to those which have proved the undoing of many a one, and which



in his own case did not conduce to that decent sobriety of demeanour which so well becomes those who hold his sacred office. On this side lay the principal danger to his character and usefulness, and he may not have been sufficiently on his guard against the temptations of social intercourse and friendly hospitality ; but, though he may have occasionally stepped aside from the path of dignified self-respect, those occasional errors could not corrupt the true greatness of the man. His repentance, we doubt not, was deep and sincere. We do not regard the famous scene in the church as a piece of bravado—the taking of his revenge upon those who had lowered him in his own eyes—but as the outpouring of his righteous indignation at the thought how he had been entrapped into degrading both himself and his holy calling ; and that, whilst he hurled his denunciations and warnings at the head of the wicked and licentious noble, the thunder of his rebuke shook his own soul. His was a Knox-like spirit—free, courageous, and bold—and we can well conceive how such a man in a different age, and in other surroundings, would have proved a very tower of strength to the cause of righteousness and truth. He was no miserable time-server or crawling sycophant, who would condone or excuse the prevailing wickedness of his time, or speak with bated breath of the private vices of his patrons, or of those with whom it was his interest, in a worldly sense, to stand well. Lord Airlie, judging by his first and only experience of him, had in all probability formed a false conception of his character, but he was not allowed to remain long deceived. He left the church with a very different opinion of the curate from that with which he entered it. Such words had probably never before been addressed to him, but to-day he was in the presence of a *man*. This worthy curate likewise possessed that combination of strength and gentleness—of force of conviction and tolerance of spirit, which is so rarely found in the same person. In spite of the bitterness which the nonconforming party felt and expressed towards all of his class, he yet, with singular

large-heartedness, returned them only good for evil. With a garrison at his very door, eager and ready for the work, he had but to raise his little finger, and the lives and liberties of his nonconforming parishioners would have been in instant jeopardy; but, no! the generosity of his soul would not permit him to touch a hair of their heads. In the hour of danger he threw the mantle of protection over a harassed and persecuted people. Foolish they must have appeared in his eyes, but the charity which covereth a multitude of sins gently swayed his heart. We may conclude that, though from their point of view the Covenanters regarded him as an intruder into God's heritage, and in league with wicked and sinful men, they could not fail to be impressed with his true goodness as a man, and the practical exhibition of Christian virtue which he daily set before them. Verily he shall not lose his reward. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Though the memory of the Covenanters was warmly cherished, as has been said, by their descendants and successors in Upper Nithsdale, no public demonstration had ever been made, nor any memorial raised, prior to the year 1859, in commemoration of this eventful period of our history. Then, however, a proposal in this direction was made, and was taken up with enthusiasm by the inhabitants. Dr Simpson, the historian of the Covenanters, was of course the leading spirit of the movement. The Demonstration took place at Sanquhar on the 22nd July, 1860, one hundred and eighty years from the time when Cameron made his famous Declaration. We take the following from an account of the proceedings published at the time:—

"A great concourse of people from all quarters convened in the ancient burgh to carry out the demonstration determined on. The day fortunately was favourable, being warm and bright, though latterly the sky became overcast with clouds, which, later in the evening, fell in heavy rain. A large number of strangers had arrived by early trains from

considerable distances ; and, as the hour of noon approached, all sorts of conveyances brought in a multitude of people from the surrounding districts, attired in holiday garb, and lending to the usually quiet main street of the burgh an appearance of great bustle and pleasing excitement. From the Town Hall an ancient banner waved, and at the site of the Old Cross in the centre of the town was to be seen a flag, tattered and stained, yet still in good repair, which had been at Drumclog and Bothwell Bridge, and bearing the white cross of St. Andrew, on a blue ground, in one part, with the motto in another of ' Pro Religio et Liberatio' (*sic.*) This flag is now in the possession of Mr M'Geachan, of Cumnock, a lineal descendant of one of the martyrs. At the Old Cross had been erected a triple triumphal arch, composed of evergreens and the beautiful wild flowers of Scotland, and a printed notice indicated that that was the identical spot where Cameron had made his famous Declaration on the 22nd June, 1680. The provost, magistrates, and town council, the clergy of various denominations, and the local corps of volunteers, mustering to the number of between fifty and sixty, all efficiently and cordially assisted in the demonstration ; and three brass bands, two belonging to Sanquhar and one to Wanlockhead, supplied appropriate music for the procession. At twelve o'clock a concourse of people, numbering probably between two and three thousand, assembled in Queensberry Square. Provost Whigham ascended a platform and took the chair. He was accompanied by Professor Blackie, Edinburgh ; Rev. Dr Simpson, Sanquhar ; Rev. Robert Noble, Muirkirk ; Rev. Thomas Easton, Stranraer ; Lieut.-Col. Shaw, of Ayr ; Rev. Messrs Logan and Crawford, Sanquhar, &c., &c. The Provost narrated the proceedings that had led up to the demonstration of that day, and called upon Dr Simpson, who delivered a characteristic and telling speech, in which he recounted briefly the struggle between the government of Charles II. and James VII. and the Scottish people in regard to their religious rights, the devo-

tion of the peasantry of the south-west to the cause of the Covenant, and the brutal persecution to which they were subjected. He vindicated the attitude of the Covenanters, both in the resistance they offered to the attempts to thrust episcopacy upon them and the renunciation of their civil allegiance to the Crown. He said the commemoration was intended to keep alive the spirit of their ancestry in opposition to oppression and popery, and enjoined upon the young people to imbibe their Christian and heroic spirit.

"The people then formed in order of procession, five or six deep, and moved off. Arrived at the first arch, a copy of Cameron's Declaration was read by Rev. Mr Crawford near the spot where it was first given to the world. The cross stood opposite where he then was; there was no dwelling-house near, but a green slope came down towards the street, and there it was that Richard Cameron, having read his Declaration, affixed it to the cross. He ended by proposing three cheers to the memory of the Covenanters, which were cordially given.

"The march was resumed till the ruins of Sanquhar Castle were reached, where the assemblage was addressed by Professor Blackie. The learned Professor had a congenial theme, and having referred to the beauties of Scottish scenery, and in particular of the district in which they were assembled, he proceeded to an eloquent eulogy of the courage and independence of the Covenanters, pointing out the bearing which the stand they made had in helping on the greater struggle which was then being waged in both England and Scotland against the tyranny of the later Stuarts. He sharply criticised the manner in which Sir Walter Scott had caricatured the Covenanters—a proceeding unworthy of his great genius. Unfortunately this had been accepted in many quarters as a just representation of these worthy men. As a set off he quoted the testimony borne to their personal worth and the value of their self-denying sufferings by Burns, Carlyle, and Froude, and others well competent to



form a correct estimate of the men and their work. He concluded with a vigorous denunciation of the character and government of Charles II. and James II., and held that the Covenanters were amply justified in the attitude they took up, though he doubted the expediency in the Declaration of declaring the King a traitor; but the best of men were imprudent, and to be imprudent on a great occasion is to be capable of great and sublime virtue. The Covenanters were the prophets of all that we now enjoy; the pioneers of constitutional government, the men who were the first to move in planting that tree of liberty of which we now possess the fruits; they laid down their lives in that struggle, while we have little else to do than make speeches about them, cry 'God save the Queen,' and pay our taxes now and then.

"The assemblage then moved in procession back to the square, where they were again addressed in a similar strain by Colonel Shaw, of Ayr; the Rev. Mr Easton, Stranraer; and the Rev. Mr Anderson, Loanhead.

"A soiree was held in the evening in the Crichton School grounds, at which the Rev. Dr Simpson presided. The Chairman recited the 'Cameronian's Dream,' and addresses followed. A demand was then made by the audience for Professor Blackie, who said he had got all kinds of usage in his day, but he had never till then been asked to do anything so unreasonable as to make two speeches on the same subject on the same day to the same audience. He was prepared to meet this dodge of the Sanquharians by another dodge. Instead of addressing them, he would read two pieces from a book of his, which had been greatly cut up by some London snobs, but which nevertheless he considered contained very good poetry. The Professor then read a poem on the martyrdom of the two Wigtown maidens, and, in dramatic style, a song entitled 'Jenny Geddes and the three-legged stool.' Both pieces were received with rapturous applause.

"The Chairman here read the following beautiful sonnet, composed by the Professor about two years before in the inn

at Sanquhar, after a journey of about twenty miles over the hill from Carsphairn :—

‘ O Scotland, thou art full of holy ground !  
 From every glen, I hear a prophet preach ;  
 Thy sods are voiceful. No grey book can teach  
 Like the green grass that swathes a martyr’s mound.  
 And here, where Nith’s clear mountain waters flow,  
 With murmurous sweep round Sanquhar’s hoary tower,  
 The place constrains me, and with sacred power,  
 What Scotland is to Scottish men I know.  
 Here first the youthful hero-preacher raised  
 The public banner of a nation’s creed :  
 Far o’er the land the spoken virtue blazed,  
 But he who dared to voice the truth must bleed.  
 Men called it rash—perhaps it was a crime—  
 His deed flashed out God’s will an hour before the time.’

“The Chairman, at a later stage, gave the following particulars regarding the conflict at Airsmoss. It took place on a Thursday, at four o’clock in the afternoon, and that at the time the moorlands, it is said, were visited with a thunderstorm, which circumstance is alluded to in ‘The Cameronian’s Dream’—

‘ The heavens grew black, and the thunder was rolling,  
 When in Wellwood’s dark valley the mighty were falling.’

With Cameron there were in all sixty-three, of whom twenty-three were horsemen, and the remainder on foot. With Earlshall the number was more than double. The contest was severe ; the Covenanters fought most valiantly, and while only nine of their number were killed, more than three times that number of the enemy fell. Sir John Cochrane of Ochiltree was the person who revealed the hiding-place of the worthies in the moss to Earlshall, who came upon them in the afternoon, as the sky was lowering into a storm. It is said that Earlshall got £500, and Ochiltree 10,000 merks for their conduct in this affair. A short time after this the house of Ochiltree was burned to the ground, and while the fierce flames were consuming the edifice, Ochiltree’s son exclaimed—‘ This is the vengeance of Cameron’s blood.’

That house was never rebuilt. A throughstone was placed over the nine martyrs, who were laid together in one grave in the moor, with the following inscription :—

‘ Halt, curious passenger : come here and read.

Our souls triumph with Christ, our glorious head.

In self-defence we murdered here do lie,

To witness ’gainst the nation’s perjury.’

“ Professor Blackie, at this stage of the proceedings, proposed that steps should forthwith be taken to secure the erection of a monument, or other suitable memorial, at Sanquhar, for the commemoration of the Sanquhar Declaration.

“ The proposal of Professor Blackie was not lost sight of, and on the 11th May, 1864, the monument was erected. At the site of the ancient cross, where it was put up, the roadway has been cut through a knoll of ground five feet high on the north side of the street. The foundation of the monument consists of square blocks of granite to the level of the brace-face, and on that rises the monument itself, consisting of a square pannelled pedestal, ornamented with mouldings, and polished on the four sides, above which a tapering column rises to the height of 22 feet. On the side facing the street it bears the following inscription :—

IN COMMEMORATION OF  
THE TWO FAMOUS  
SANQUHAR DECLARATIONS,  
WHICH WERE PUBLISHED  
ON THIS SPOT, WHERE STOOD  
THE ANCIENT CROSS OF THE BURGH :  
THE ONE BY  
THE REV. RICHARD CAMERON,  
ON THE 22D JUNE, 1680 ;  
THE OTHER BY  
THE REV. JAMES RENWICK,  
ON THE 29TH MAY, 1685.  
‘ THE KILLING TIME.’

‘ If you would know the nature of their crime,  
Then read the story of that killing time.’

1864.

“In a cavity near the base of the column was deposited a bottle containing :—A copy of the *Dumfries Courier* ; another of the *Glasgow Morning Journal* ; pamphlet containing an account of the Demonstration of 22nd June, 1860 ; a handbill of the same ; a copy of Simpson’s History of Sanquhar ; the Register of the Scottish Temperance League of 1863 ; a list of the paupers of the parish of Sanquhar ; a list of the voters in the burgh ; and an abstract of the burgh accounts for 1863 ; a copy of the *Illustrated Sanquhar Magazine* of 1857 ; together with a collection of coins.”



## CHAPTER VII.

### *MUNICIPAL.*

#### 1. EARLY HISTORY OF THE BURGH.



FROM early times there existed in Scotland burghs of four different kinds—burghs of regality, burghs free, burghs of barony, and royal burghs. In the year 1484, Sanquhar was created a burgh of barony, a corporation, that is, embracing the inhabitants thereof, and governed by magistrates. These magistrates were, however, in many cases, under the control of the lord of the barony. The dignity and privileges of royal burghs were superior to those of any other order of burgh; it was, therefore, a matter of pride and ambition on the part of other burghs to attain the rank of a burgh royal. That could only be accomplished by a royal charter, granted on application by the inhabitants.

One essential condition of the erection of a free royal burgh is set forth in the Stornoway case in 1628. The attention of the Convention of Royal Burghs of that year was directed to the fact that the King, at the instigation of the Earl of Seyfort, had granted his sign manual to the erection of Stornoway as “ane frie brugh royall.” The Convention resolved to petition his Majesty to cancel the charter, on this ground among others:—“The said burgh of Stronway can not be erected an frie brugh royall efter the maner conteynit in the signature thair of, becaus it is against the daylie practice and lawis of this cuntrey, quhairby thair aucht to be

no burgh royall bot whair the haill bounds and lands quher-vpone the same is buildit, with the biggings and borrow ruids thair of is of his Maiesties propertie allanerlie, and being erected in ane frie royaltie sould hold of his Maiestie in frie burgage . . . so that the inhabitants can have no vthers overs lord or mediat superior bot his Maiestie allanerlie, &c.” The objection to Stornoway was that it was held in feu from the Earl of Seyfort, and we find that, after negotiation on the subject, the King granted the petition of the Convention, and cancelled the charter which he had been induced to grant.

The usual form of charter was of such a kind as to confer upon the burgesses or citizens the exclusive right of trading within the burgh, and (what must have been highly prized in those times, when the general population was so thoroughly at the mercy of the feudal barons) the right of criminal jurisdiction. A perusal of the Sanquhar Charter which follows will shew how extensive this jurisdiction was, embracing, as it did, the trial of all offences, even those of the gravest character, and carrying with it the power of inflicting capital punishment. It can be readily understood how highly the citizens would regard the right of being tried, not by a petty tyrant, ignorant, capricious, and cruel, but by the magistrates of their own town. The fact is, that these royal burghs were fostered and encouraged by the Scottish sovereigns as a counterpoise to the feudal power possessed by the nobles and barons, which was so great as to render them almost, and at certain times altogether, independent of the crown. It was in the burghs, too, that arts and manufactures were first practised, and exclusive privileges of trading were conferred on the burgesses or citizens. The idea of citizenship was derived from the Roman occupation, and reminds us of the occasion when St. Paul, threatened with scourging, claimed exemption on the ground of his citizenship. “*Civis Romanus sum*” was a claim which no outside authority dared to disregard or treat otherwise than with the highest respect. In

addition to the valuable local privileges and immunities enjoyed by royal burghs, they also, from a very early time, were possessed of political rights, through their representation in the Scottish Parliament. This representation is mentioned for the first time in the Parliament of King Robert the Bruce, held at Cambuskenneth in 1326. There is reason to believe, however, that they may have been present at the Parliaments of 1314 and 1315, and 1318, and certainly some of the burghs were parties to the treaty with France in 1295.

The Royal Burghs in Scotland in early times entered into combinations for mutual advice and support, one of these, known as *the House*, comprising the burghs north of the Grampians; those in the south being presided over by the Great Chamberlain of the kingdom. This association included at first only Edinburgh, Stirling, Berwick, and Roxburgh, the place of the two last-named, which had fallen into the hands of the English, being taken, in 1368, by Lanark and Linlithgow. The four burghs met annually for the purpose of disposing of appeals from judgments of the Great Chamberlain in his circuit. In 1405 their constitution was extended to include two or three burgesses of each Royal Burgh on the south of the river Spey "to compare yearly at their convention, wheresoever held, to treat, ordain, and determine upon all things concerning the utility of the common weal of all the King's burghs, their liberties and court." Edinburgh was then the place of annual meeting, and James I. ordained, with consent of the Three Estates of his realm, that it should continue thenceforward to be so, and this ordinance was confirmed by James II. in 1454. An Act of the Scottish Parliament, held at Edinburgh in 1487, enacted that "yearly in time to come commissioners of all burghs, both south and north, should convene and gather together in the burgh of Inverkeithing, on the morning after St. James's day (25th July)," each burgh failing to send a commissioner being subjected to a fine of £5, to be applied

to the expenses of the Convention. For some reason or other this enactment seems, for a time, to have been disregarded, for, so late as 1500, these assemblies, still meeting in Edinburgh, retained the designation of "the Parliament of the Four Burghs," and continued to be presided over by the Lord Chamberlain. However, the minute of 1529, and all subsequent minutes, refer to the acts set forth in them as having been passed by the Commissioners of the Burghs alone, and make no mention of the Lord Chamberlain. To ensure attendance, the fine to be exacted from burghs which did not appear by their commissioners was raised by an Act of Convention in 1555 to £10. The meetings of Convention appear to have been very irregular, due, probably, to the unsettled condition of the country, and also to neglect on the part of the burgh in which the Convention was to be held to despatch the notices of meeting to the other burghs. That this latter was, in several instances, the cause of irregularity, is clear from the fact that an appointment to hold a Convention in St. Andrew's in 1570 is accompanied by the threat that "gif thai failze, thar sall nocht be ony convention appoyntit to be in thair toun at ony tyme heir-after, becaus thair was syndrie conventionis appoyntit to be in the said toun abefoir, and nocht keipit in thair default." In 1578, the burghs were authorised by an Act of Parliament of James VI. held at Stirling, "to convene four times a year in such burgh as might be most convenient to the rest, whereat each burgh should be represented by one commissioner, except the town of Edinburgh, which should have two." The burghs continued, however, as hitherto to meet at such times and places as they thought fit, determined frequently with reference to the meetings of Parliament, of which the representatives of the burghs formed a constituent part.

The Act of 1581, c. 26, ratified and approved the former Acts of Parliament, relative to the Convention of Burghs, and likewise confirmed the increase of the penalty for non-



appearance at the Convention to £20, to which sum it had been raised by an Act of the Convention held in 1579, and which fine was imposed on absentees from the Convention held at Aberdeen in the following year. This Act of 1581 is still in observance, excepting with regard to the recovery of penalties, proceedings being now taken at the instance of the agent of the Convention, in place of the letters of horn-ing at the instance of the burgh of Edinburgh. During the greater part of the seventeenth century, the Convention had no particular place of meeting, sederunts having been held during that period in most of the principal towns—viz., Edinburgh, Glasgow, Perth, Dundee, Aberdeen, Stirling, Cupar, Haddington, Queensferry, Jedburgh, Culross, Ayr, and Dunbar. Since 1704, Edinburgh has invariably been the meeting-place of the Convention.

It was the function of the ancient Parliament of the Four Burghs, the proto-type of the more modern Convention, to decide questions involving the usages of the burghs, and the rights and privileges of the burgesses, and it even legislated in regard to such matters as the principles of moveable succession. An instance of this is to be found in the proceedings of a Parliament of Edward I. in 1292, where, in a private suit depending on the law and practice of the Burghs of Scotland, the Four Burghs were consulted, and judgment was pronounced in conformity with their record and verdict. Further, as has already been mentioned, they were in use to determine appeals from the judgment of the Great Chamberlain of the kingdom. The Court of the Four Burghs held at Stirling, in 1405, also enacted a series of regulations of a general character, affecting the rights, duties, and privileges of the burgesses. As it is put in the quaint language of the time, they met “to commune and trete apoun the welefare of merchandes, the gude rewle and statutis for the commoun proffit of burrowis, and to provide for remede apoun the scaith and injuris sustenet within burrowis;” or, in the more modern language of Sir James Marwick

in his preface to the "Records of the Convention of Royal Burghs of Scotland," it defined the rights, privileges, and duties of burghs; it regulated the merchandise, manufactures, and shipping of the country; it exercised control over the Scottish merchants in France, Flanders, and other countries in Europe, with which from time to time commercial relations existed; it sent commissioners to foreign powers and to great commercial communities, entered into treaties with them, and established the staple trade of Scotland, wherever this could be most advantageously done; it claimed the right, independently of the Crown, to nominate the Conservator, and it certainly did regulate his emoluments and control his conduct; it sometimes defrayed, and sometimes contributed towards, the expenses of ambassadors from the Scottish Court to that of France and other foreign powers in matters affecting the Burghs and the common weal; it allocated among the whole Burghs of the kingdom their proportions of all extents and taxes granted by the Three Estates of the realm; it adjudicated upon the claims of burghs to be admitted to the privilege of free Burghs, and to be added to its roll; it took cognisance of weights and measures; it submitted propositions to Parliament in regard to all matters affecting the interests of the country, and influenced to an incalculable extent the national legislation. In a word, it formed a complete and powerful organisation for the protection of burghal rights and privileges, and for the promotion of whatever the Burghs conceived to be for their own interest and that of the country generally."

The foregoing summary of the history and functions of the Convention of Royal Burghs covers a period anterior to the creation of Sanquhar as a Royal Burgh. Although, therefore, it has no direct relation to the history of Sanquhar in particular, yet it has been thought well to give the reader an idea, however imperfect, of the place occupied by the burghs in Scotland in the body politic, and the part which they played in our national history, and of the functions dis-

charged by the Convention prior to the time when the burgh of Sanquhar was admitted within the sacred circle.

The Convention had ever been a thoroughly loyal body, and it seems, even in the most troubled times, to have succeeded in maintaining good relations with the crown and the government. In 1660, on the representation of the Lord Chancellor (Glencairne), it passed a resolution debarring any person guilty of disloyalty to his Majesty's government, or who had deserted any charge in his Majesty's armies, from being admitted to any place of "magistracie, counsell, or office of deaconrie within burgh."

The Charter erecting Sanquhar into a Royal Burgh was granted by James VI. in 1598, and we find that steps were taken without delay to have its name enrolled in the Convention of Royal Burghs of Scotland. It will be observed that in the royal charter Sanquhar is described as being at that time "anciently a free burgh of barony." The Deed relating to its creation as a burgh of barony is of date 1484, but that was a re-erection. The standing of Sanquhar as a burgh is even more ancient than that, but the precise date cannot be fixed.

#### TRANSLATION OF THE BURGH CHARTER.

James, by the grace of God, King of the Scots, to the Sheriff of Dumfreis, and his substitutes, also to my lovites . . . . . and each of them conjunctly and separately, my Sheriffs of Dumfreis in that part, greeting, because we, understanding the burgh of Sanquhar, lying within the Sheriffdom of Dumfries, anciently a free burgh of barony, to have been endowed and infeft by us and our noble predecessors, with all liberties, privileges, and immunities whatsoever belonging to a free burgh of barony within this kingdom; also recalling to memory the good, faithful, and gratuitous service done and performed constantly, in all times past, to us and our predecessors by the burgesses and inhabitants of the said burgh, according to their power and ability, and because our beloved cousin Robert, Lord Crichton of Sanquhar, by this special deed subscribed with his own hand, dated the 14th day of the month of December, in the year of our Lord, 1596, has agreed that the said burgh of Sanquhar (which formerly had been a free burgh of barony) be now, and in all times to come, erected and created a free Royal Burgh, with all the other immunities and privileges which it shall please us to grant to the

same, we therefore, in order to place in a better situation the burgesses and inhabitants of the foresaid burgh, that they may continue their faithful service and wonted obedience in time to come, also for the construction and building of houses and establishing police within the said burgh, and for the accommodation of our lieges repairing there and establishing inns, have made, created, and erected, and by the tenor of these presents, do make, create, and erect the said burgh of Sanquhar, with the lands and others belonging to the same, into one free Royal Burgh, to be held of us and our successors, and also we have given, granted, and disposed, and by the tenor of these presents, do give, grant, and dispose to the provost, bailies, councillors, community, and inhabitants of our foresaid burgh of Sanquhar, and their successors for ever, heritably All and Whole the same burgh of Sanquhar, together with all lands, tenements, annual rents, mills, mill lands, multures, woods, fishings, coals, coal-heughs, muirs, marshes, rocks, mountains, commony and others, whatsoever belonging to the before-named burgh and liberty of the same, with the bridge of the said burgh, and with the customs, liberties, privileges, and immunities pertaining to any other of our free Royal Burghs within the kingdom, and granted in any time past preceding the date of these presents, and with full, free, and express power to the aforesaid provost, bailies, councillors, community, and inhabitants of the said burgh, and their successors, of building water-mills and wind-mills, one or more upon any part within the bounds of the foresaid burgh, and lands belonging to the same, where it shall seem most proper to them, and of having in the said burgh one chief prison, with a market-place and market-cross, with throne and throne-weights; also, of having in the same two weekly market days in every week, viz., Wednesday and the Sabbath day, and annually in every year three fairs, to wit, one of them annually at the feast of St. Felix, being the second last day of May; another of them at the feast of Mary Magdalene, being the twenty-second of the month of July; and the third of them annually at the feast of St. Luke the Evangelist, being the eighth day of the month of October annually, and of keeping, and continuing each of the said fairs for the space of eight days, during these eight days, with all liberties, customs, tolls, and profits belonging and pertaining to the foresaid markets and fairs; and with power, privilege, and liberty, within our said burgh of creating and constituting free burgesses; also to the foresaid burgesses and inhabitants in the said burgh of electing and creating annually, once in the year, or as often as need shall be, two, three, or more bailies, a treasurer, dean of guild, common clerk, and other officers necessary for the administration of justice within our said burgh, and in the same to loiss laid packet peill all goods of staple and other free merchandise, and of sailing to any free ports with the same, in the same manner, and as freely, in all respects, as any other free burges or free burgesses within any other free royal burgh within this our realm, and with power to the foresaid provost and baillies of the foresaid burgh, in all time



to come, of receiving resignations, of proclaiming and serving the briefes of our Chancery, and of granting infeftments upon the lands, tenements, and annual rents lying within our said burgh, and liberty of the same : Also, of framing acts and statutes for the regulation of the same, of fencing, holding, and continuing a court and courts, as often as need shall be, of levying the sentences, fines, bloodwitts, and escheats of the said courts, and applying the same to the common good of the said burgh, and, if it shall be necessary, of seizing and distraining for the same, of taking, apprehending, attaching, arresting transgressors and offenders, and of punishing with death those legally convicted according to our law, with gallows, pit, sok, sak, thole, theme, infangthieff, outfangthieff, pit and gallows, with all other and singular liberties, privileges, and immunities belonging to any other free Royal Burgh within this our kingdom, as in our charter made thereupon is more fully contained ; we charge and order you that you cause sasine to be justly given to the foresaid provost, baillies, counsellors, and community, or their certain attornies, bearers thereof, of all and whole the foresaid burgh of Sanquhar and others, above recited, according to the form of our aforesaid charter, which they hold from us, and without delay ; and this you in no ways omitt, for doing which we committ power to you, and each of you, conjunctly and severally, our Sheriffs of Dumfreis in that part. Given under the testimony of our great seal at Falkland, the 18th day of the month of August, 1598, and of our reign the thirty-second year.

Upon this precept infeftment was taken the 2nd day of October, 1598.

In the latter portion of the charter, which deals with matters connected with criminal jurisdiction, very extensive powers are conferred, it will be observed, on the magistrates, in terms of modern phraseology, but there follow others, which are now obsolete and scarcely understood. They are "sok, sak, thole, theme, infangthieff, outfangthieff." The following is a brief explanation of their meaning. These are terms regularly used for hundreds of years previous to the date of the Sanquhar charter. So far back as 1182, Cosmo Innes informs us, the powers conveyed by them were conferred by William the Lion on the Monks of Arbroath ; and they became part of the regular phraseology of burgh charters in later times. We quote from the above writer, who was a high authority on such questions. "*Sac* is the abbreviation of *Sacu*, and means the jurisdiction or right of

judging litigious suits. *Soc* strictly denotes the district included within such a jurisdiction ; and *Socen*, from which it is derived, means the right of investigating—cognate to the word *seek*.” *Soc* and *Sac* are spelt *Sok* and *Sak* in the Sanquhar charter, but they are manifestly the same words.

*Thol* or *Thole* has sometimes been supposed to mean exemption from toll or custom, and that was one of the exemptions of the Arbroath monks ; but Innes prefers the interpretation which makes *thol*—the definite technical privilege—the right of exacting the duty rather than the right of refusing to pay it. “In this way,” he says, “I hold it to mean, and to grant to the holder of the charter the right to exact custom or customary payment for goods passing through his land.” We think he is right in so interpreting it, in the case of burgh charters at least, and that here we have the origin of those petty customs which it was the right, down to a very recent date, of all royal burghs to exact.

*Them* or *Theme* is explained as warranty, a word which has a very great variety of meanings in connection with jurisdictions and forms of process of old. It indicates a system of pledge or warranty, as applied to the recovery of stolen goods.

*Infang-thieff* or *thef* is a word expressing the right to judge and punish a thief caught “with the fang” within the charter-holder’s jurisdiction.

*Outfang-thieff* or *thef* gave the same power over a thief caught beyond the jurisdiction of the lord, he being followed and caught with the fang. Such a grant gave the holder of the charter a right to the amercements, the escheats, all the goods and chattels which the thief could forfeit ; hence it was that these rights of baronial jurisdiction were so much coveted.

The two first words, *Gallows* and *Pit*, in the enumeration of the powers and rights conferred by the charter are sufficiently well understood, and are referred to elsewhere as the form of inflicting capital punishment—the gallows or

hanging for male, and the pit or drowning for female offenders.

Other writers, it may be noted, attach different meanings to one or two of these old words, but Innes, whom we have followed, is, as has been already stated, one of the highest authorities on questions of this kind.

Though it bears a much later date, there follows here for the sake of connection a copy of the Sett or Constitution of the burgh.

EXTRACT SETT OF THE ROYAL BURGH OF SANQUHAR, 1708.

“In the Generall Convention of the Royal Burrows, holden at the Burgh of Edinburgh, upon the fifteen day of July, one thousand seven hundred and eight years, by the commissioners therein convened.

“The which day the Convention finding by experience that nothing doth creat more trouble to them than irregularities and abuses committed by particular burghs in electing their Magistrates and toun counsell contrare to their sett and ancient constitution: Therefore, the Convention, to obviat this inconvenience in time comeing, statut and appoint that each royall burgh within this kingdom send up their sett to the clerks of the burrows to be recorded in a particular book to be kept for that purpose, to the end that any question about their res'cive setts may be quickly discust upon producing the said book, and that betwixt and the next convention, certifying such as shall fail herein, they shall be fined by the next annual convention in the sum of Two hundred pounds Scots money,” and the sett of the royal burgh of Sanquhar is of the following tenor:—“Set of the burgh of Sanquhar, made by recommendation in the sixth act Gn'al Convention, 1713--Whereas, the last general convention having recommended to the commissioners of the burghs of Dumfrice, Kirkeudbright, Annan, and Lochmaben, to ascertain a set for the burgh of Sanquhar, and we having, conform to that recommendation, considered duly the chartours and custom of the said burgh: wee are of opinion that for all time hereafter their set should be that they shall have a provost, three bailies, dean of gild, and treasurer, with eleven councilors, making in all seventeen, and that these shall be of heretors, merchants, or tradesmen, burgesses, residenters within the said burgh; and that these, nor any of them, shall continue longer than one year, unless they be choiced again, and at least that there be four new councilors yearly, and that the old council shall still choice the new annually at Michalmass, if it fall on a Munday, if otherways, then the first Munday after Michalmass. In witness whereof, we and the provost of the said burgh of Sanquhar, have subscribed these presents at Edinburgh, the ninth day of July, one thousand, seven hundred and fourteen years—*Sic sub-*

*scribitur*, John Corsbie, for Dumfrice ; Wm. Johnston, for Annan ; John Kirkpatrick, for Kirkudbright ; Geo. Kennedy, Lochmaben ; Ab. Crichton, provost of Sanquhar."

The following is extracted from the Minutes of the Convention of 1600, when Sanquhar was enrolled among the Royal Burghs of Scotland :—

EXTRACT FROM RECORDS OF CONVENTION OF ROYAL  
BURGHs, 1600.

*Extract from Minute of Meeting of General Convention of the Royal Burghs of Scotland, holden at Kinghorn, the thirteenth and subsequent days of June, 1600. Decimo sexto Junii, 1600.*

"The samyn day, comperit Jhone Creychtoun and Robert Phillop, induellaris in the toun of Sanquhar, and gawe in thair supplicatioun desyryng the said toun to be inrollit and admitit in the societie and number of fre burrows as ane brugh regall, and offerit thair concurrence in all thingis with the rest of the burrowis and obedience to the lawis thairof, and productit the erectioun of thair said toun be our souerane lord in ane brugh regall, to be holdin of our souerane lord and his successouris in fre burgage, for payment of fyve pundis of borrow male, as at mair lenthe is contenit in the said erectioun vnder his maiesteis Grit Seill, daitit at Falkland the xvij day of August 1598, quhilk being red in oppin awdience of the saidis Commissioneris and considerit be thame, thay be thir presentis INROLLIS and ADMITTIS the said toun of Sanquhar in ane fre brugh regall, nvmber and societie thairof, conforme to his maiesties erectioun, and ordanis the saidis persouns to caus thair said brugh send thair commissioneris sufficientle instructit to the next conventioun generall, with speciall powir to ratefy and approve the lawis and constitutiouns of the conventioun of burrowis, with thair promiseis to fulfill and obey the samyn, beir burding with the burrowis in all thair commoun effairis, concur, fortefe, and assist them in manteyneing the liberte and preueledgeis of fre burrowis according to thair powir, and to keep thair conventioun generall and particular as thai salbe warnet thairto, and this to be ane heid of the next missiue : quhairof thai ordane ane copy thairroff to be send to the said brugh for keiping and holding the said conventioun generall, and Rodger Maknacht become sourety for the said John Creychtoun and Robert Phillop that thai sall reporte to the nixt conventioun generall the consent of the said brugh to the premissis, and of thair suite to their inrollment, vnder the pane of xx li."

While valuable privileges were conferred upon the burghs they, at the same time, had certain burdens laid upon them for various public purposes. We find that, on emergency, the



King looked to them for necessary materials in time of war ; for, on one occasion, the Convention made arrangements for supplying soap and candles to the King's troops. Contributions were also made, on important occasions, for the maintenance of the dignity of the Crown, and the expenses of the royal household after the manner of a Parliamentary vote of the present day. For example, the sum of £20,000 Scots was allowed to James V. in 1535, on his visit to France, "for sustaining his honourable expenses in the parts of France ;" and in 1557 £10,000 was granted towards the expenses of Queen Mary's marriage with the Dauphin of France. Grants, too, were made towards the expenses of ambassadors sent abroad on important diplomatic missions. All this conveys an impression of the dignity and power of the burghs, and the important services which they rendered as a set off to the favours bestowed upon them by the Crown. For the purpose of allocating these burdens, the Convention framed what would in our day be called a valuation roll, but was then styled the "Taxt Roll," which contained the names of all the burghs which had been duly "inrollit," with the proportion of any charge which each should bear, taking £100 as the unit. In the year 1601, therefore, we find that at the Convention held at Sanctandrois (St. Andrews) the following minute was passed relative to the sum at which Sanquhar should be assessed on the extent roll :—"The samyn day, in consideratioun that the brugh of Sanquhar is inrollit in the nvmer of fre burrowis and as zit nocht put in the extent roll, theirfor thai haue thocht guid to set and extent the said brugh to the soume of thre schillingis foure pennies of ilk hundrethe pundis of the soumes quhairin the remanent burrowis salbe extetit heirefter, and this to indure quhill the nixt alteratioun of the taxt rollis."

There was a re-adjustment from time to time of this taxt-roll. These changes were due, of course, to the discovery of hitherto unknown natural resources, to the establishment of new industries, with the consequent increase of population

and of the volume of trade, and, in those rude and unsettled times, to the fortunes of war. It is interesting to note how comparatively unimportant then were certain towns, which have since risen to the position of principal cities in the kingdom, while many have remained almost stagnant, and some have shrunk into comparative obscurity. Glasgow is the most notable example of the first-mentioned class, for in a re-adjustment of the taxt-roll made in 1670, on the report of a committee which had made "exact tryell of the trade, comon good, and floorishing estate of severall burghis, impartiallie," that town was taxed at £12 for every £100 of assessment, while Edinburgh stood at £33 6s 8d, Aberdeen at £7, and Dundee at £6 2s. On the other hand, Kirkcaldy's share was fixed at £2 6s, and St. Andrews at £2 6s 4d. Were a valuation on the same principle made now, what a complete revolution there would be !

The Convention, as a rule, was very exacting in the attendance of every burgh at its meetings, and we are sorry to observe that in 1601, the very first year after its admission, Sanquhar offended against the law in this regard, and was adjudged to pay "ane vnlaw of tuentie pundis for nocht compearance to this present conventioun, being lauchfulle warnet be the generall missiue to have comperit and comperit nocht."

The "unlaw" or penalty of twenty pounds Scots for non-compearance was in 1665 raised to the sum of "one hundreth pundis Scots, because the Commissioners found that the greater part of the burghs absented themselves of purpose," preferring to pay the fine rather than incur the expense of attending the Convention. This can be well understood considering the difficulty of communication at a time when there were scarcely any roads except mere bridle-paths. However, the stringency of this rule of regular attendance was relaxed on good cause shewn, such as the distance of the burgh from the place of meeting, or its temporary poverty, and so the Convention was in the habit, on application made, of grant-

ing dispensation to burghs so situated. In 1689 a dispensation of this kind was granted to Sanquhar, which was exempted from sending a commissioner to conventions for three years, "in respect of the poverty of that burgh, and that they live at a great distance."

The burghs were held strictly bound to see that the privileges of burgesses were not granted to any except such persons as resided within the bounds of the royalty. Upon the rigid maintenance of this rule the whole system manifestly depended for its characteristic exclusiveness. While, therefore, it was the interest of every burgh that this rule should be enforced, there was a distinct temptation on the part of the smaller, poorer, and less populous burghs to depart from the rule, and admit persons outwith the bounds for the sake of the fees which were exacted for admission. Sanquhar had, if we are to believe the allegations made by Dumfries, yielded to the temptation, and, in consequence, a complaint was lodged by the latter to the Convention of 1621, setting forth that the burgh of Sanquhar was guilty of "admitting daylie, burgessis sic as wobsters, cordineris, wakers, and vtheris of the lyik tred and occupatioun, duelling outwith thair burgh, and in taking of ane littill soume of money for the samin, to the grit preiudice of the nixt adjacent burgh of Dumfreis, thairfore thai ordane the burgh of Sanquhar to direct thair commissioner to the nixt generall conventioun of borrowis sufficientlie instructit to ansuer to the said complent." There is no further trace in the records of the Convention of this complaint, nor of what the deliverance on the subject was. In all probability, however, Dumfries had good grounds for its allegation; at all events, in 1660, the Commissioners "approved of a letter by the moderator to the burgh of Sanquhair discharging them to suffer their burgessis to dwell in unfree places and exercise the liberty of free burghs."

The terms "unfree trade" and "unfree traders" occur frequently in these records, and perhaps it is desirable for

the sake of the general reader to explain their significance. The exclusive privilege of carrying on foreign trade was given to freemen of the royal burghs of Scotland by a charter from King David, anno 1124, and this was confirmed by Parliament in almost every succeeding reign. In particular, the privilege was re-affirmed by the 84th Act, James IV., in 1503, all other persons being inhibited under high penalties, and it was ratified afresh in 1592. The monopoly of export enjoyed by the royal burghs was, however, abolished in 1672, the right being extended to burghs of regality and burghs of barony, but was again revived in 1690, excepting as regards such commodities as noblemen and barons should import for their own use, and not for sale, and the privilege of retailing all foreign commodities was given to burghs of regality and burghs of barony, "provydeing they buy the same from freemen of royal burrows allenarly." In 1693 an Act of Parliament, entitled "ane Act for the communication of trade," was passed confirming an Act of the Convention of Burghs, which communicated the privilege of trade to the "burghs of regalities, barronys, and others, upon their paying or relieving of the royal burghs of a proportional part of the tax-roll imposed upon them by act of parliament corresponding to their trade." The trading, then, which was conducted outside of burghs, or in burghs of regality or barony which refused to fulfil the conditions under which it was granted to them, was called "unfree trading," and those who engaged in such traffic were called "unfree traders." The royal burghs which, in consideration of the monopoly of trading secured to them by the charters of sovereigns and acts of parliament, were subjected to certain burdens, some of them, such as the land-tax, perpetual, and others of a special kind, which recurred from time to time, naturally complained to the Crown and Parliament of this unfree trading. There is no subject which crops up more frequently in the records of the Convention and gave the burghs greater concern; for the practice of unfree-trading,



whenever it became general, proved fatal to the prosperity of the burgh. As an example of this, the burgh of Sanquhar, in the report given in by their two bailies to the committee of the Convention, sitting in Dumfries in 1692, attribute the decayed condition of their trade to this cause.

“The Convention, upon a petition from the burgh of Sanquhar, representing the poverty of their burgh, and their particular case and condition, had for long continued a head of the missive, granted warrand to the magistrats and council of the said burgh [to pursue the unfree traders within the Presbytery of Penpont, and to compound with them on same terms as Kirkwall was authorised by the 26th Act].”

The Convention took upon herself the care of all the burghs. Although stern and resolute in compelling a strict adherence by all the burghs to their constitution, and the laws by which they were regulated, and quick and sensitive to all that concerned their well-being and prosperity as a whole, her ear was ever open to the complaint of the most obscure member of the family, and her hand was often extended in relief in times of difficulty and distress.

Her solicitude for the welfare of the whole is well illustrated by the fact that she instructed a register to be made containing the state and condition of every burgh within the kingdom of Scotland in 1692.

The following is a copy of the Report upon the burgh of Sanquhar :—

At Dumfreise, the twentie third day of Aprill j<sup>m</sup>vjc and nyntie two years, Compeired James Fletcher, provost of Dundie, and Alexander Walker, bailly of Aberdeen, commissionars appoynted by the royall borrowes for visiting the wholl burghs royall be south and west the river of Forth, the present inagistrats of the burgh of Sanchar, who gave in ane accompt of ther patrimonie and comon good, with ther answer to the saides visitors instructions as follows :—

1. First article, answered that ther comon good amounts only to fourteen pound four shillings and eight pennies Scots, and that ther debts amounts to two hundreth pound Scots of principall.

2. As to the second article, it is answered that they have no mortifications.

3. As to the third article, it is answered that they are not concerned therein.

4. As to the fourth article, it is answered that they are not concerned therein, having no seaport.

5. As to the fyfth article, it is answered that they have thesauers bookes, ther comon good being soe inconsiderable, and that ther liquies extends yearly with ther clerks dewes and other casualities to fourteen pounds.

6. As to the sixth article, it is answered that they have no forraigne trade, and that ther inland trade consists only of some few sheeps skins, butter and cheese, and few merchant goodes from Edinburgh, and that they vent no French wyne, nor seck, but a little brandie, and that they consume about two bolls of malt weekly.

7. As to the seventh article, it is answered that they have no ships, barks, or boats belonging to them.

8. As to the eighth article, it is answered that they neither are owners nor pairtners of ships belonging either to burghs royall, of regality or barronie, nor are they concerned in trade with unfree burghs.

9. As to the nynth article, it is answered that they pay cess by a taxation on ther inhabitants for ther houses and borrow acres.

10. As to the tenth article, it is answered that ther minister is payed out of the teyndes of the paroch wherof ther land payes a pairt effeirand to ther teind; ther schoollmaster is maintained according to the number of scholars by weekly intertainment from ther respective parents, besides twelve pounds yearly of fie laid on by stent on ther lands; the rest of the publict servants are payed by stent on ther inhabitants.

11. As to the elleaventh article, it is answered that all their publict works are maintained by tax on themselves.

12. As to the twelfth article, its answered that the rest of ther houses will be of rent betwixt fourty and fyfty shillings Scots inclusive; no strangers in their burgh.

13. As to the thretteenth article, it is answered that they have thrie yearly fairs of one dayes containwance, and that ther customes are contained in ther comon good as in the first article.

14. As to the fourteen article, it is answered that they are surrounded with burghs of barronie and regality whois retails of staple goodes destroyes totally ther trade.

This is the trew accompt of the toun of Sanquhar's patrimonie and comon good in answer to the above written queries which are given up, upon oath, by the saids undersubscriyving to the saides visitors day and date forsaide. *Sic subscribitur*: Ro. Park, baillie, Alex. Creichtoun, baillie.

Grants were frequently made out of the funds of the Convention to individual burghs in the furtherance of necessary works for the public convenience, and in the interests of

public order. Thus, in 1682, there was remitted to next General Convention "petition of Sancquher craveing some supplie for repairing of their bridge and tolbooth, and putting them in a conditione to continue a member of the royall burrows." Nothing appears to have been done, and a petition in this altered form "bearing that the tolbuith, the cross, and bridge is altogether rowinous," was presented to the Convention of 1688, when the Convention remitted to three of the commissioners to visit the burgh and report. What the report was does not appear, nor that any action was taken at that time; but, in 1697, eight years later, "the Convention, having considered the petition of Sanquhar, appointed the agent to pay £10 sterling towards the reparation of the tolbooth of the said burgh." It was not then alone that Sanquhar was the recipient of the bounty of the Convention, for, in 1704 there was allowed to the burgh £100 Scots of present supply, and in the following year "Sanquhar and New-Galloway and Stranraer were each allowed £40 in consideration of the low and decayed condition of the saids burghs;" and again, in 1727, Sanquhar is allowed £12 sterling to be applied to the repair of the Tolbooth and other public works.

In the early days of the Convention, the qualification of commissioners was more restricted than it is now. For some hundreds of years no one was allowed to sit as a commissioner unless he were an inhabitant of the burgh, and his interests identified with those of the general community which he represented. Thus, in 1675, it is ordained that none but "merchand traffiqueris" are to be appointed commissioners. Previously, in 1660, the commission from Sanquhar was refused because it was in favour of a person not qualified, a course which was frequently taken, and shewed the resolution of the Convention to preserve the purity of the representation—to secure that it should be composed of members who could take an intelligent part in its business, and had no other object to serve but to guard the rights and promote the

general interests of the burghs. Hence we find that, in those days, political faddists had no place in the Convention; time was not wasted in the discussion of the schemes of political busybodies, or of questions of a political party character; but the Convention never for a moment lost sight of the end and purpose of their meeting. They jealously guarded the rights and privilèges of the burghs from the encroachments either of the Crown or the nobles, or of the unenfranchised multitude outside, and were constantly engaged in the consideration of questions of trade and commerce affecting the interests of their constituents.

At a later time, that is in the beginning of last century, the stringency of the Convention's regulations as to the qualification of a commissioner appears to have been somewhat relaxed, for, from 1718 to 1726, Sanquhar was represented by one George Irving, who was neither an inhabitant of the town nor a "merchant trafficker," but a W.S. in Edinburgh. This George Irving deserves more than a mere passing notice, for he seems to have been a person of great business capacity and soundness of judgment, and, by the active part which he took in the business of the Convention, he brought the name of Sanquhar into honourable prominence in the records of that body. His qualities would appear to have been known before he entered the Convention, for no sooner did he take his seat there, in the year 1718, than he was employed on important committee work, dealing with the questions of the fisheries and "unfree trading." In 1720, he first sat at the general Convention, and, for some years thereafter, there was scarcely a member who possessed in a higher degree the confidence of the Convention. He was, in 1724, appointed one of three commissioners to meet at Dunfermline "to determine all differences that may happen in the elections, agreeable to the meaning and extent of the decret arbitral, that the peace of the said burgh may be establisht in time coming." He had, however, in 1720, received a still more important nomination, for, in



that year, the Lord Provost of Edinburgh, having been appointed to proceed to London as the plenipotentiary of the Convention to negotiate with the King and the Ministry in the "burrowes affaires," appointed Mr Irving, commissioner for the burgh of Sanquhar, to assist him. In July, 1721, a committee was appointed to receive from the commissioner for the burgh of Sanquhar a report of what was transacted at London in the royal burrows' concerns. The report was given in, and met with the approval of the Convention, which thereupon "ordered payment to the Lord Provost of 500 guineas, and to his assessor (Mr Geo. Irving) of 200 guineas for defraying their charges." Finally, with regard to this distinguished representative of Sanquhar, we note that, in 1728, George Irving, described as a "wryter to the signet," was elected agent of the burghs.

A list of the various representatives of Sanquhar at the Convention will be found in the appendix. This list illustrates the changes which the spelling of the name of the town has undergone.

A curious entry occurs in the minutes of 1772, where we read that—"Allan Ramsay having been engaged to write a poem in support of the Convention's dealing with the fishery question, he is allowed a gratuity by the Convention of £120 Scots for writing the same, which is among his published works, entitled 'On the prospect of plenty—a Poem on the North Sea Fishery,' and is inscribed 'To the Royal Burrows of Scotland.'"

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The first Minute Book extant of the Town Council of Sanquhar commences with the year 1718. The book would appear to have been the Protocol Book of William Whyte, Notary Public, and has, as usual with such books, the signature of the Clerk of the Society of Notaries on the top of every page. It contains, first, a copy of Whyte's own commission as a Notary, and then follow copies of deeds drawn by him—Tack by the Earl of Annandale, and Seisin on Bond

to James Johnstone by the Earl of Athole. The book, which consists of 32 pages or thereby, had in some way fallen into the hands of John Menzies, Town Clerk, by whom it had been turned to use as a Council Minute Book. It is to be regretted that the records of the Council prior to this date have disappeared, but, what is more to be wondered at, the Minute Book from 1817 to 1831, a comparatively recent period, is also awanting. The fly leaf of this earliest Minute Book is occupied with a list of the persons in the burgh, including of course Crawick Mill, which is within the ancient royalty, who were entitled to grazing on Sanquhar Moor, with the number of "Kyne" kept by each. When King James erected the burgh into a royalty, he endowed her with a fair patrimony. The boundaries are as follow :—Starting at the river Nith, where the Corseburn flows into it, it ascends the course of said burn till where it is crossed by the Deer park dyke, follows the line of this dyke along the south of the town till the Townfoot burn is reached. Turning then sharp back, and ascending said burn to its source, it circles round by the Quarter Moor till the head of Conrick Burn is reached, when it follows down the course of said burn till it reaches Crawick, and down that stream to the old bridge. At this point it turns again towards the town, passes to the source of a little runlet, which, now covered over, ran along the hollow on the lower side of the railway to the head of Helen's Wynd, now St. Mary's Street. It then passes down behind the houses, crosses the turnpike road immediately behind the Town Hall, whence it follows the fall of the land on the north side of the Lochan, through the Ward park, across the Coal Road, into Blackaddie Mill-dam, and thence to the river Nith by the runner from said dam, which flows in at the foot of the "Minister's Pool." It will thus be seen that this was a right royal gift, extending to hundreds of acres, which, had it been judiciously and carefully administered, might have made Sanquhar one of the wealthiest little corporations in the whole country. But this was what could not be looked for in

times when the Town Councils of small burghs were hotbeds of corruption, and the councillors, self-elected, owned no responsibility, and occupied a position of perfect security. The first step towards appropriation was the *soumes* of grass, or rights of pasturage, which, granted by the Council to their friends, were made the foundation of claims, and were sustained by the Court of Session in the Decree of Division in the year 1830. These *soumes* or grants of lands became ultimately so numerous as to swallow up one half, and that by far the better half, of the whole lands, and in process of time became absorbed into the hands of a few. The great bulk of the *soumers*, finding the privilege of grazing small crofts, situated at a considerable distance, to be no great advantage, parted readily enough with their rights to others who prized them more highly. The whole of the population had rights of pasturage on the common, and a large number of cows were kept in the town and Crawick Mill, and contributed in no small degree to the sustenance of the families of the labouring people. These cows were tended by a herd, the town cows and the Crawick Mill cows separately. The town herd's house was situated on the edge of the common, overlooking the town; and, at an early hour of the morning, he paraded the street, blowing a horn, whereupon the cows were turned out by their owners to be gathered together into a drove by "herdie," and taken off up the Cow Wynd to the moor. The house for the herd was provided out of the town's funds. In 1792, there are sums paid "for wood to the herd's house, and to a mason for work." The cow-herd was fed in the houses of the cow-keepers, according to a regular rotation, and in addition he received a shilling from each on the term day. This state of things continued down to about sixty years ago, at which time the holders of *soumes* banded themselves together and applied to the Court of Session for a division of the lands between them and the general community, in order that they might enclose and cultivate the portion that might be assigned to them as their share, there being no

encouragement to improve so long as these herds of cows roamed over the whole surface of the common. The rights of the soumers were admitted by the Court, and a decree of division was pronounced, whereby the common was split into two almost equal portions, the western portion going to the soumers, and the eastern portion to the town, the boundary being a line drawn from the top of Matthew's Folly straight through the moor in a north-easterly direction. The soumers then proceeded with the work of fencing, draining, and cultivating their lands. Though it was the case that, in the beginning of this century, the whole moor was pastured, it is evident that, at a very early period, the cultivation of the moor had been attempted, for we find that, in 1727, the Town Council "ordaine each heritor and tenant that has in his possession half an acre of arrable land, less or more, that he labour to sow the eighth part of ane Nithsdale peck of pease each year, and so proportionable upward, conform to their arrable land, and that the said Council shall oblidge a reasonable quantitie of good and sufficient pease to be brought in spring to the said burgh in due time for seed that the heritors and tennents be not disappointed ; and the same to be sold at a reasonable price, and that under the pain of five merks Scots money for ilk break *toties quoties* to be payed by ilk transgressor ; and for the preservance of the Growing Pease be it further enacted that each head of a familie be oblidge for himself and every one of his familie that shall be convicted of plucking, trampling, or any other ways abusing the said pease to pay a shilling sterling of fyne for each transgression, and whoever are taken in the said pease red-hand amongst them, whether growing or Cutt are to be set half an hour in the Joggs for each tyme, and they Doe appoint and ordaine the hail heritors and tennents within this brugh to keep and observe the same under the penalty foresaid."

This ordinance refers to a particular sort of grain-measure, in vogue in Nithsdale in the eighteenth century, called the Nithsdale peck. We get at the capacity of this measure by



a reference to the rent-roll in kind of the estates of the Earl of Nithsdale, forfeited to the Crown in 1715, where the rent is stated both in Nithsdale and ordinary measure, from which it would appear that 16 bolls 2 firlots of Nithsdale measure were equal to about 44 bolls ordinary measure. It likewise contains the earliest reference to be found in the minutes to that instrument of punishment, the "Joggs." This was for the object of exposing the delinquent to public reprobation and contempt, and consisted of an iron ring affixed to the outer wall of the Town Hall, and running on an upright iron bar, to suit criminals of varying stature. It was at the corner next the street, and therefore the most public place in the town. An iron collar attached to the ring, and secured by a padlock, encircled the neck of the prisoner. The very last time that it was used was in 182—for a case of housebreaking. The prisoner was a person of so diminutive stature that a stone had to be placed in the ground so as to raise his neck to the level of the ring. He had to stand there two hours on three successive days, one of which happened to be the quarterly market or fair. An aggravation of the punishment, where the offence excited public indignation, was the liberty which the populace received—or took—to pelt the delinquent with rotten eggs or other obnoxious missiles. The ring and stone are still to be seen in their place.

Immediately after the division of the moor, the Magistrates resolved to let their portion to a tenant, on lease, but some hitch occurred, for the lease was immediately surrendered by the tenant, when it was decided to let cow's grass to the burgesses and inhabitants at the rate of £1 per head per annum, but they do not seem to have been willing to avail themselves of the opportunity, for, next year, an attempt to let it "all and whole," at a rent of £18 sterling, was made. No offer, however, was forthcoming, and ultimately it was agreed to erect a dividing dyke across the middle of it, and to let these two divisions—the first, which was the part next

the town, consisting of 30 acres, in three lots of 10 acres each ; and the second division or back part, consisting of 130 acres, in nine equal lots, on lease of nine years' duration, reserving about 20 acres of common near the Loch, for the use of the inhabitants for casting peats and divots, and for the accommodation of passing droves of cattle and sheep. The Council fixed the charge for cattle and sheep lying on the muir "at one penny per head of cattle and fourpence per score of sheep for a period of fifteen hours or under. If they continued longer they were to pay double so long as they remained." The Town Council succeeded by this process of sub-division in getting the land let, but their troubles only began at this stage, for the greatest difficulty was experienced in the collection of the rents. Tenants were continually in arrear, and the Council were ever and anon passing resolutions to send them threatening letters. The property was in reality of little value to the town, and, after years of continual annoyance, they resolved, in 1857, to build a farm-steading, and let the whole as one farm for fifteen years, with the same reservation of common as formerly. It was set up at £100, and let at £142. An even higher rent was obtained next lease, but, on the expiry of this second term, a considerable reduction of rent had to be submitted to, a period of severe agricultural depression and a succession of bad seasons having set in ; and, even then, the tenant, after obtaining voluntary reductions from time to time, ultimately, with consent of the Council, surrendered his lease. The farm is now let at £112. Before the farm steadings was built, an offer of £100 a year for the pasturage was made to the Council by a farmer, whose lands lay contiguous to the moor. If we take into account the enormous sum that has been spent on the farm, from first to last, on buildings, draining, fencing, &c., it is plain that, had the Council accepted the offer, they would have been more in pocket than by the course they followed.

An examination of the burgh accounts from the year 1857,

when the steading was erected and the lands enclosed, till the present time, a period of 34 years, gives rather startling results of the land-owning of the Town Council. During that time the total revenue of the farm, including the game-rent, amounted to £5606 3s, and the expenditure was as follows:—Building, £775 15s; draining, £750 1s; roads and dykes, £262 8s; lime, &c., £58 10s; general repairs, £96 18s; law, £79; imperial and local taxes, £581 2s; minister's stipend, £725 9s; miscellaneous, £87 11s, to which may be added the expense of boring for coal in 1873-4, £108 15s 10d—making a total of £3505 9s 10d, leaving a net balance of £2100 13s 2d, or £61 15s 7d per annum, as the actual value of the farm to the town during that period.

In connection with the general administration of the Council during the last twenty-three years, it may be stated that, apart altogether from the heavy law expenses incurred by the proving of the Tenor of the Charter, and in the litigation with the Duke of Buccleuch over the Teind question and arrears of Feu-rents in 1860, to which more particular reference is made in the proper place, there has been spent during that period on petty litigation, arising out of various disputes, the sum of £427 8s 2d.

A portion of the main lands, called "Larsbraes and others," with the coal, was, in the year 1806, let to Mr M'Nab, proprietor of the Holm, on a lease of 999 years, on payment of a slump sum of £50 for the coal, and 15s of annual rent for the land; and, subsequently, he obtained a lease of the same duration of the land overlooking the Holm house, and now occupied by the Holm plantation, on payment of another sum of £50, and an annual rent of £2 10s. Shortly thereafter, a fresh proposal was made by Mr M'Nab to lease from the Council the coals in a portion of the Muir, and a lease of 38 years was granted on certain conditions, one of which was, that the price of coal was not to exceed sixpence per load at the hill, unless the wages of the men were either raised or lowered, in which case the price was to rise or fall

in proportion, according to the determination of two neutral persons, appointed by the Council and Mr M'Nab. There are traces of these coal-workings to be seen in the plantation, but nothing of consequence was done, for the death of Mr M'Nab, in 1811, put a stop to operations, his leases being purchased by the Duke of Queensberry. At his death, M'Nab was owing the town £85 17s 11d for coal lordship, but that was covered by a loan of £100 which the town had from him.

The Coal, in the main portion of the Muir lands, had been worked before M'Nab's time, and these works were continued successfully down to the year 1822, and even much later. In a minute of 1790, a Robert Sandilands is mentioned as the owner of coal works on the Muir. He resided at Knowehead. The first reference we have in the *burgh's* accounts to mining for coal is to be found in the year 1792, when—"The Magistrates and Town Council, being in Council assembled, and taking into consideration that the inhabitants in this Burgh labour under a great disadvantage from the present scarcity of coal, are resolved, in order to supply the present need, that coals be raised out of the common land belonging to said burgh ; therefore come to the resolution of setting the sinking of a pit to some person, and appoint Mr Barker and Bailie M'Math to treat first for the sinking of said Pit with any person who will take the doing of the same ; also appoint said two persons to survey the ground in question to see what place will be most convenient for sinking said Pit, and likewise report their opinion upon every measure that may be most conducive and of the greatest advantage for supplying the present inhabitants during said scarcity." Small sums appear as having been paid to workmen at the coal works. A James Henderson is paid £4 10s "towards a pitt," 14s 9d is entered for wood for the coal-heugh, 1s 6d for mending a creel, and 2s 6d for two pounds powder, evidently for blasting, while a man is paid 24s for 16 shifts at the coal pit. The accounts, however, are very



loosely kept, and it is difficult to trace the progress of the works, but, early in the present century, we have revealed to us facts which open our eyes, and shew the mineral wealth of the town's property, and the revenue — the princely revenue for so small a place — which the town reaped, in the period down to 1822, from the mining operations. The minerals were let to tacksmen, though their names, curiously enough, do not appear in the minutes, nor the terms or conditions on which they worked. The accounts, however, shew that they paid their rents by a lordship on the output. The amount received from this source was—in 1807, £244; in 1814, £710; in 1816, £504; in 1817, £343; in 1820, £100; in 1821, £93; and in 1822, £75, shewing a grand total in these sixteen years of £2069, besides sums received from M'Nab in 1806 of £150. What became of this large sum? is the question that will start to the lips of the reader. It is impossible to say what became of it. The two sums first received from M'Nab of £50 and £100 are noted as "paid to Provost Otto," for what reason does not appear, nor is there any evidence of its ever having been repaid; while, in the years during which these enormous sums were being received, we cannot observe that any great amount was spent in works of public utility. The accounts are bristling with payments of sums to quite a number of people, some of whose names appear rather frequently. The entries are brief, and convey no explanation, thus—"Paid to so-and-so," and the sum. Perhaps the key to the whole mystery is to be found in one candid entry—"Paid for Election Entertainment, £30 10s 6d." How suggestive this, and tending to lend an air of probability to the otherwise almost incredible stories that are still handed down, that this was a period during which the funds of the town were plundered by the Council and their confederates in the most unblushing manner, while the voice of conscience was drowned in the ever-recurring carousals in which they indulged. However it be, it is patent that the money went as it came, and that

the town was, in the end, not a penny the richer for all the wealth with which it had been endowed by royal hands. The only redeeming feature of this corrupt time is the fact that, in 1812, a year of great scarcity, the Council supplied oatmeal to the inhabitants at a price somewhat lower than cost. The price of the meal ranged from 4s 6d to 7s per stone, and was retailed at a loss of from 3d to 1s per stone. The total sum spent in this way was £73 0s 6d. In 1813 they spent in the same way £20 19s 10d.

It was in this period, too, that the idea of dividing the muir-land was first broached. "The Council resolve that an application should be made to the principal Heritors holding rights of Servitude over the Muir for their concurrence in having a division of the Muir, which, in its present state, is of little or no value either to the Heritors or to the Town;" and it is noted later that "a letter from the Provost was read, mentioning that he was of opinion that the Muir ought to be divided entirely—that is, that those parts sold and feued off by the Town ought to be included in the division—and that one-half of the Muir, estimated according to the value of the land, ought to be set apart for the Town, and the remaining half for the Heritors." In an ordinary case, one would be inclined to say that the Council were good judges of what was best in the town's interest, but we have already had a measure of their concern about that, and, when we bear in mind that the Provost was the redoubtable Major Crichton, the Chamberlain of the youthful Duke of Buccleuch, and consider how readily such councillors would fall in with his desires, the proposal at once assumes quite a different aspect. To their credit, however, be it said that the suggestion contained in the Provost's letter (who possibly thought it safer to *write* than to come to the town at that time) that the lands already sold or feued, in virtue of their undoubted rights, should be included in the division, was too barefaced even for *them*. They agreed to the division, but rejected this addition by the Provost. The project, however, fell through, and no further

notice of it appears in the minutes. In all likelihood, the Council were terrified at the outburst of popular indignation which their scheme evoked. That there was such an outburst we cannot doubt, for the echoes of it are audible to this day from the lips of the older inhabitants. It will be seen that the division was ultimately carried out in the year 1830—a very opportune time for the Heritors, as they were called. The voice of popular opinion was making itself heard. Reform was in the air. It was plain to any shrewd observer of the course of events, and the state of public feeling, that the time was rapidly approaching when the present state of municipal government, or rather misgovernment, would no longer be endured, and the management of burghs would pass into the hands of those who would be, in some degree, representative of the people, and liable to be called to account for the discharge of the trust committed to them. It was now or never, then, with the holders of power. Their time was short, and they must make the best use of it. Major Crichton still occupied the civic chair, and, under his auspices, the scheme was carried through. It may be said that the fact that the Court of Session, a body that has always, happily, been unsuspected of corruption, granted Decree of Division, proves that the claims of the Heritors were legal. But law is one thing and justice sometimes another thing, and while the Court could not inquire into the origin of these rights of the Heritors, but only take matters as they found them, the inhabitants knew full well how they had at first been acquired. In any case, it would have been a formidable business for the Heritors to have attempted, in the face of an opposing Council, backed up by an indignant community, to parcel out the muir-lands as they did; but, with a pliant Corporation, it was all plain sailing; and so the town lost, at one fell swoop, the half of its patrimony. The only excuse for dwelling at such length on this subject is the fact that there is perhaps nothing, during the whole municipal history of the town, which has evoked

so much popular feeling as the division of the muir. It is not so long, indeed, since a strong disposition was shewn to test the legality of the transaction, and it was only when the Council had obtained the advice of the best legal authority of the day that they felt compelled, though reluctantly, to admit that the property was gone beyond recall. Though the land was gone, it was shewn, by the action relative to the quarrying of stones for the Free Church in 1843, that the Town Council were still superiors, and therefore the owners of the minerals beneath the surface. In 1867, the question was raised whether they were not likewise entitled to the *game* on the divided lands. It was proposed to the holders to take jointly the opinion of Counsel on the point. This proposal was declined, whereupon the Council resolved to roup the game, which was done next year. The tenant was chary of exercising the right, and, as the Council were disinclined to bind themselves to protect him against all risks, and he was warned by the Heritors that he would be prosecuted if he dared to trespass on their lands, the right was never freely exercised, nor was the rent paid. The attempt to establish the claim was a faint and half-hearted one, and came to nothing.

From the Union, and down to the passing of the Reform Act of 1832, the election of a Member of Parliament for the District of Burghs—Dumfries, Annan, Kirkcudbright, Sanquhar, and Lochmaben—was in the hands of the Town Councils of the respective burghs, and was carried through in the following manner:—The Writ for the Election having issued from his Majesty's Court of Chancery to the Sheriff of the County, notice was sent by the Sheriff to each Town Council, requiring them to "meet and convene within their ordinary Council house, or place where they use to meet in Council, with all Convenient Dispatch, and there to Choose a Commissioner for the Burgh, in such manner as they were in use to Choose a Commissioner to Represent them in the Parliament of Scotland, to meet with the Commissioners of



the other Burrows," on a day fixed by the Sheriff, betwixt the hours of ten in the morning and two in the afternoon, in the Burgh which was for the time the "present preceding burgh," the election being held, according to a system of regular rotation, each burgh taking that place in succession. The Commissioner so appointed is constantly described in the minute of appointment as "a Man fearing God, of the true Protestant Religion publickly professit and authorised by the laws of the Kingdom, without suspicion to the contrair, Expert in the Common affairs of the Burrows, a Burgess and Inhabitant within this Burgh, bearing all portable charges with his Neighbours and a part of the public Burdens, and who can lose and win in all their Affairs."

The manner of the appointment of the Burgh's commissioner was this :—The Provost, on receipt of the Notice from the Sheriff, instantly called a meeting of the Council by sending round the officer to each member. When the Council had assembled, the Provost reported the receipt of the Precept of the Sheriff (giving the very hour of its coming to hand by courier), and setting forth the nature of said Precept, viz. :— "That every royal Borough of the said shire should freely and Indifferently cause to be elected one Commissioner to Elect one Burgess of the most discreet and sufficient of the Class or District." The Acts of Parliament regulating such Elections, and Acts relating to Bribery and Corruption, were then read over in the hearing of the Council. The two officers were then called in, and testified that the whole members of the Council had been summoned to that meeting, whereupon the Council fixed the time and place for appointment of their Commissioner. At this second meeting the Oath for Town Clerks, prescribed by the Act of the 16th year of Geo. II., was first administered to the Clerk by the Provost, and then the whole members of Council "having qualified themselves by their severally taking and subscribing the Oath of Allegiance to His Majesty the King, subscribing the Assurance, and taking and signing the Oath of Abjura-

tion," proceeded to the Election of their Commissioner. The Oath taken by the Clerk ran as follows :—

"I do solemnly swear that I have not directly or indirectly, by way of loan or other device whatsoever, received any sum or sums of money, office, place or employment, gratuity or reward, or any bond, bill, note, or any promise of any sum or sums of money, office, place, employment, or gratuity whatsoever, either by myself, or any other to my use or benefit or advantage, to make out any commission for a Commissioner for choosing a Burgess ; and that I will duly make out a commission to the Commissioner who shall be chosen by the majority of the Town Council assembled, and to no other person.—So help me God."

In those times when the whole system of government was honeycombed with corruption, a seat in Parliament was eagerly coveted by those who were much less concerned about the commonweal than about their own personal aggrandisement. Innumerable offices and appointments were in the gift of Members of Parliament, and afforded the opportunity of serving not only their own interests, but those of their friends and followers. Honourable and patriotic men there were, no doubt, among them, but, even upon those, the loose moral ideas and usages of their time had their own effect, and in public affairs they would lend themselves to practices which they would have scorned in their private and business relations. What was true in this respect of them was emphatically so in the case of the bodies—the Town Councils of the burghs—who possessed the privilege of their election. Lower down in the social scale, though persons of importance in their own little spheres, they had no conscientious scruples in imitating the manners of their "betters ;" and so we find that in connection with this, one of the most important public functions with which they were entrusted, the Town Councils of small burghs were perfect hotbeds of corruption and intrigue, and stories are still told of how votes were bought and sold in the most open and unblushing manner. As an instance of this kind, it is said that the vote of the burgh's commissioner was, on one occasion, secured by means of a little bartering transaction whereby he, being a

clothier, received, in exchange for a grey plaid, the title deeds of the principal inn in the town. If they had not the fear of God, still less had they the fear of man before their eyes. The constitution and manner of election of Town Councils rendered them perfectly irresponsible. As has been said, they were self-elected bodies, having the right of filling up by nomination such vacancies as might occur from time to time. Clique and party therefore reigned supreme, and care was taken that none were admitted but such as would be willing to work with the dominant party, prove facile instruments in carrying out their self-seeking policy, and take a share in the general plunder. Their position was secure, and they could afford to snap their fingers in the face of public opinion. It is true that, along with the Council in the appointment of their Commissioner to vote in the election of the burgh Member of Parliament, were associated the Deacons of the Trades—the masons and joiners, smiths, weavers, tailors, and shoemakers—representative in a sense, but powerless to control the general body of the Council. The election of the Member by the Commissioners was held in each of the five burghs in succession, and, occurring only at considerable intervals, one can imagine what a stir would be created in the returning burgh for the time. Such was the vicious system that prevailed down to 1832, when it was swept away by the Act for the Reform of Municipal Corporations, under which the Council is now elected by the votes of duly qualified citizens.

The Election of a Town Council was held, as a rule, annually about the month of September or October, and vacancies occurring during the year were filled up at the time of their occurrence. The Provost and all office-bearers, together with the Town-Clerk and officer or officers (for there were frequently two of these), held office only for one year, and their formal appointment was recorded at every annual election. The number of councillors generally chosen was seventeen. We find that, though the election was

generally, it was not uniformly, held at the time stated; and, further, it would appear that the Burgh down to 1734 had no regular Sett or Constitution, a state of things which prevailed in many burghs, and which induced the Convention of Royal Burrows in 1708 to pass the following Act:—

“ In the general Convention of the Royal Burrows holden at the Burgh of Edinburgh upon the fifteen day of July one thousand seven hundred and eight years by the Commissioners therein convened, The Which Day, the Convention finding by Experience that nothing doth Creat more trouble to them than Irregularities and Abusses committed by particular Burghs in Electing their Magistrats and Town Council Contrary to their Sett and Antient Custom, Therefore the Convention to obviat this Inconveniency in time coming Statuted and appointed that each Royal Burgh within this kingdom send up their Sett to the Clerks of the Burrows to be recorded in a particular Book to be kepted for that very purpose, To the End any Question about their rexive Setts may be quickly discust upon producing the *sd* Book and that betwixt and the next Convention, Certifieing Such as shall fail therein they shall be fined by the next Convention in the sum of Two hundred pound Scots money, But in regard the Burgh of Sanquhar had *no Sett*, the Convention by their Sixth Act of the Date the eight day of July one thousand seven hundred and thirteen years appointed the Commissioners for the Burghs of Dumfries Kirkcudbright Annan and Lochmaben or any two of them to make a Sett for the said Burgh and report to the next Convention, In obedience to which appointment the Commissioners before named gave in a Sett for the *sd* Burgh of Sanquhar, The Tenor Whereof Follows —

“ Whereas The last general Convention haveing recomended to the Commissioners of the Burghs of Dumfries, Kirkcudbright, Annan, and Lochmaben to assertain a Sett for the Burgh of Sanquhar. And they haveing conform to that Recomendation considered duly the Charters and Custom of the said Burgh, They were of opinion that for all Time hereafter, Their Sett should be that they shall have a Provost, three Baillies Dean of Guild and Thesaurer with eleven Councelours making in all seventeen, And that these shall be of Heretors Merchants or Tradesmen Burgesses—Residenters within the said Burgh, and that these nor any of them shall Continue longer than for one year unless they be Choiced again, and at least that there be four new Councelours yearly and that the old Council shall still Choise the new annually at Michaelmas if it fall on a Munday, If other ways then the first Munday after Michaelmas, In witness whereof, &c.

“ Extracted upon this and the preceeding page forth of the Records of the Royal Burrows of Scotland by me George Home of Kells general Clerk to the Burrows—*Sic subscribitur*: George Home.”

*Note.*—The sum paid by a Burgess, on his admission, was called his



Composition, and was a variable sum according to his station in life, ranging from one pound to twelve pound Scots, but, towards the close of last century, the charge became more regular, being five shillings sterling for one who was the son of a Burgess, or who was married to a Burgess's daughter, and a guinea for any one who did not occupy that privileged position. In many instances, the fee was remitted out of consideration of valuable services rendered to the Burgh by the newly-elected burgess.

In the year 1740, the Town Council, anxious probably to rid themselves, if possible, of the continuous domination of the Crichtons, by one or other of whom the provostship appeared likely to be monopolised, passed an Act that "neither Provost nor Dean of Guild shall continue longer than for two years in the same station, and that one of the three Bailies shall be changed yearly," but, in 1746, they rescinded this resolution, finding that "the Sett, as established by the Royal Burrows, ought and only can be the Rule in the matter," and the Crichtons remained in possession of the chair from 1718 (however long before that date) to 1772.

In the year 1732, there began a practice of taking, in addition to the oath *de fidei administratione officii* and the ordinary Oath of Allegiance to the King, at the time of the annual election of Council, a special oath of a more explicit and comprehensive character, containing acknowledgment and abjuration with reference to the claims of the Stuarts to the throne of the realm. The taking of this oath by the Council was an annual observance down to the year 1860. The following was the form of oath :—

"I Undersubscriber do truly and sincerely acknowledge, profess, testify, and declare in my Conscience before God and the World that our Sovereign Lord King George the Second is lawfull and rightfull King of Great Britain and all others his Majesties dominions thereunto belonging, And I do solemnly and sincerely Declare that I do believe in my Conscience that the person pretended to be Prince of Wales dureing the life of the late King James and since his decease pretending to be and takeing upon himself the style and title of the King of England by the name of James the third or of Scotland by the name of James the eight or the style and title of King of Great Brittain, hath not any right or title whatsoever to the Crown of the Realm or any other the Dominion thereunto belonging, And I do

renounce refuse and abjure any Allegiance or obedience to him, and I do swear that I will bear faithfull and true allegiance to his Majesty King George the Second and him will defend to the utmost of my power against all Treasons and traitorous Conspiracies and attempts whatsoever or which shall be made against his person and Government, And I will do my utmost Endeavour to disclose and make known to his Majesty and his Successors all Treason and traitorous Conspiracies which I shall know to be against him or any of them, And I do faithfully promise to the utmost of my power to Support, Maintain and Defend the succession of the Crown in the Heirs of the Body of the late Princess Sophia, Electoress and Dutches of Hanover being Protestants against him the said James and all other persons qtsoever and all these things I do plainly and sincerely acknowledge and Swear according to the Express words by me spoken and accordingly to the plain Commonsense and understanding of the same words without any Equivocation Mental Evation or Secret reservation whatsoever and I do make this Recognition Acknowledgment Abjuration Renunciation and Promise heartily willingly and truly. —So help me God.”

When this oath was dispensed with in 1860, a new one for Councillors was substituted.

The first list of the Councillors in the Minute Book contains the names of twenty-one persons, but we presume the four in excess of the number given as the constitution of the Council to have been the deacons of incorporated trades, who are so enumerated and designed regularly thereafter along with the Council. The constitution, as fixed by the Convention, continued to be the constitution of the Council down to the year 1852, when, by the Act 15 and 16 Vict., cap. 32, it was altered, one bailie and seven councillors being struck off, thus reducing the total number to nine, at which it now stands. The qualification of councillors remains very much as it was, they requiring to reside or be traders within the bounds of the burgh. The ancient system of burgesses—that is, those who had purchased the freedom of trading in the burgh, with all the privileges thereto belonging—passed away with the Reform Act of 1832, but the form is still so far observed in connection with the election of town councillors, for each person so appointed must take the oath, and be admitted a burgess of the burgh, before taking the oath *de fidei administratione officii*. Although

obviously it was intended that the Council should be made up of those who were *bona fide* inhabitants of the burgh, we find that a practice sprang up of electing persons who might have an interest, through the possession of property, in the town, and who came under the designation of "heretors," but possessed no other qualification. From the list which is printed in the Appendix, it will be seen that persons of high distinction—such as, the Duke of Queensberry, Sir Thomas Kirkpatrick of Closeburn, Lord Elliock, James Fergusson of Craigdarroch, the Earl of Dalkeith, the Marquis of Queensberry, James M'Turk of Stenhouse, J. Macalpine Leny of Dalswinton, John Maxwell of Terraughtie, and other territorial magnates—had seats at the Council, as well as numerous farmers in the neighbourhood—William Mackay, Castlemains; William Johnstone, Clackleith; William Aird, Kelloside; Robert Lorimer, Gateside; William Thomson, Auchengruith; William Wilson, Butknowe, &c. It might, at first sight, appear that such an appointment would be beneath the notice of noblemen and gentlemen, many of whom had no direct interest in the town, but the secret of that interest may be found in the power possessed by the Town Council in the election of a Member of Parliament. The appointment of some of them was doubtless meant as a personal compliment, and was bestowed with an eye to favours to be received in return. In the case of several of these non-resident councillors, their connection was merely nominal. The Duke of Queensberry's lasted only for a year, and the attendance of several others was very sparing; indeed, both the Marquis of Queensberry and Lord Dalkeith resigned on the ground that their other engagements prevented them from a discharge of the duties, but several did give a fairly regular attendance, and continued in office for years. This was the case with Lord Elliock, who, however, though not resident in the burgh, was a near neighbour; but the greatest influence exercised by any councillor of this class was by Major Crichton,

Chamberlain to the Duke of Buccleuch, during his seventeen years' provostship, from 1815 to 1832. Major Crichton was a great man in his day, and his name is still frequently referred to by the older people in the district, for the authority and influence which he wielded over the whole of Upper Nithsdale, by reason of his commanding business talents. The presence of such a man at the council board of the town might, therefore, have been of inestimable value but for the natural leaning which he evidently had to study, first of all, the interests of his master, when these, as occasionally happened, came into conflict with those of the town. An example of this is seen in the controversy that arose over the division of the Muir, where the *councillor* was lost in the *factor*.

Not alone in this way were the Council brought into touch with the great ones of the earth. They were possessed of the patronage of two appointments—which were highly esteemed and much sought after—those of Commissioner to the Convention of Royal Burghs and of Commissioner to the General Assembly of the Church of Scotland.

The Commission to the Convention of Burghs was most frequently conferred on the Provost (see Appendix), but occasionally on a stranger. For several years after 1718, the appointment was held by Mr George Irving of Newton, a man evidently of great ability, to whom reference is more fully made elsewhere. The Hon. Patrick Boyle of Shewalton, a lord of Session, sat for the burgh in 1747; the Clerks of Drumcrieff between 1763 and 1769; and Sir William Johnstone Hope, Bart., K.C.B., in 1816.

The list of Commissioners to the General Assembly embraces several names of distinction—the above Mr Irving and the above Patrick Boyle; Charles Erskine of Barjarg, Solicitor-General for Scotland; George Jardine, Professor of Logic in Glasgow University; Archibald Arthur, Professor of Moral Philosophy there; Sheriff Veitch of Elliock. The last-named had the honour conferred upon him unsolicited,



the Council being moved thereto solely by a consideration of his unblemished reputation as a judge, and the general esteem in which he was held as one of the landed gentry of the neighbourhood. The honour thus freely conferred was continued without interruption for 22 years, from 1846 to 1867. The appointment of a commissioner to the Assembly had been made, up to this time, almost without fail, but the majority of the Council being now dissenters, in whom the *odium theologicum* was rather strongly developed, could not reconcile it to their conscience to have anything to do with the Kirk, even by such an appointment. The re-appointment of Sheriff Veitch was opposed, and the name of one was substituted who they knew was not likely to attend; but when the matter next came up, they were not content to make a sham appointment of this sort, but declined to make any appointment whatever. The nomination continued vacant till 1884, when they agreed, somewhat reluctantly, to appoint the Rev. William Hastie, "the sole reason," so the minute runs, "for allowing this appointment is that, Mr Hastie being a native of the parish, they are desirous of giving him the opportunity of vindicating himself in the charges made against him." These charges were made by the Foreign Mission Committee of the Church in connection with his work as Principal of the College at Calcutta.

The Commissioner appointed by the Town Council to the General Assembly was obliged to take and subscribe the following oath :—

"I do sincerely own and declare the Confession of Faith approved by former General Assemblies of this Church, and ratified by Law in the year 1690, to be the Confession of my Faith, and that I own the Doctrine therein contained to be true Doctrine, which I will constantly adhere to, as likeways that I own and acknowledge Presbyterian Church government of this Church now settled by Law, by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies to be the only Government of this Church, and that I Submitt thereto, Concur therewith, and never Endeavour directly or indirectly the Prejudice or Subversion thereof, And that I shall observe uniformity of Worship, And of the Administration of all publick ordinances within this Church, as the same are at present performed and allowed."

## DEAN OF GUILD.

In connection with the Town Council there was an official called the Dean of Guild, who acted in conjunction with a court of his own, not necessarily of councillors, but of skilled men to assist him in the discharge of his duties, and in determining the matters that came under his jurisdiction. Trade Guilds were of ancient origin ; they were anterior to, and laid the foundation of municipal government. The Dean of Guild derives his appointment in different ways in different burghs. In large burghs, such as Edinburgh and Glasgow, he is appointed still by the incorporated trades, and has a seat at the Town Council *ex-officio*, but in small burghs he is, and always appears to have been, a councillor appointed to the office. The office at one time was regarded as one of honour and consequence, for we find that, in most cases, two persons were "listed," as it was called, for the provostship, who thereupon withdrew from the meeting. When the provost had been appointed, they were called in, and the office of Dean of Guild was conferred upon the unsuccessful candidate for the provostship, by whom it was uniformly accepted, so that it would appear that this official was regarded as next in dignity to the provost. He was, as we have said, assisted by a certain number of capable men, appointed by himself, and they formed the Dean of Guild Court, of which he was the head. The powers and duties of this court were of some importance at one time. Among others, they had the oversight of weights and measures and other matters relating to trade, and likewise had the power of settling disputes as to the boundaries of property, and were responsible to see that no encroachment took place by building along the line of the streets. In later times, the constitution and working of this court have become somewhat obscured in the smaller burghs. A dispute arose in the year 1880, when the Dean asked the advice of the Council with regard to "a certain house at Corseburn, which

juttet out on the street in an unseemly manner, and was at present unroofed and being raised in the walls." He was defeated in an action of interdict raised in the Sheriff Court, and now the standing of the Dean and his Court is in greater doubt than ever. In the exercise of his powers in determining disputes as to boundaries of property, there were certain officers of court called "birleymen" (mentioned in 1732), who appear to have been petty officers appointed by the Council to see the orders of the Dean of Guild Court given effect to. In those days, when there were no regular fences, the boundaries were marked by large stones called pitt-stones, and, in the case quoted, it is said that "pitt stones are now sett and *Coals laid below the same.*" The reason of laying coals below the pitt or boundary stones was probably for the purpose of identification. Before the land had been improved, boulders were not uncommon, and, if any dispute arose as to which were the pitt stones, the coal underneath would determine the point. These Birleymen had to give their "solemn oaths to act faithfully therein according to their knowledge."

#### REVENUES.

An important revenue was derived by burghs in the olden time, and down to a very recent period, from the exaction of petty customs upon goods brought into or passing out of the burgh. The Table of Customs in this burgh was as follows—

For each score of Horses or Mares, old or young—Thirteen shillings four pennies Scots money.

For each score of Black Cattle, old or young—Thirteen shillings four pennies Scots.

For each score of Sheep or Lambs—Three shillings four pennies Scots.

For each Corded Pack of Goods—Two shillings money foresaid.

For each load of Meal or other kind whatsoever brought into the Mercat for sale or carried by the Burgh—One shilling money foresaid.

For each Merchant Stand, covered—Two shillings money foresaid.

For each Web of Cloth of whatsoever kind—Four pennies money foresaid.

For each Spaniol of Worsted of Yarn, Linen or Woollen—Four pennies money foresaid.

For each Cart Load of Wine, Brandy, or other goods—Four shillings money foresaid.

For each Pack of Wool—One shilling money foresaid.

For each Load of Beer or Malt imported into the Burgh—One shilling money foresaid.

By an ordinance of 1831, custom was not to be leviable on Milk, nor on loads of less than one hundredweight. This latter provision led, on one occasion, to an amusing scene. A customer had just had a cwt. of salt put on his cart at Mr Halliday's shop. The town officer, old James Black, always on the outlook, pounced upon him for custom. The carter quietly opened the bag, and seized a handful of the salt, which he scattered on the street. "There," said he, "it's not a hundredweight noo."

*Note.*—A Burgess was only charged half dues, and Burgesses residing in the Newtown, which is outside the royalty, were accorded the same privilege, provided they would serve as constables within the burgh when required.

There were also dues for the weighing of goods at the Trone, which was erected in 1740, under the following regulations:—

Each Pack of Wool brought to the Burgh or to the Trone to be weighted—One shilling Scots.

Each Stone of Wool, Butter, Cheese, Tallow, Lint, Hemp, Tow or Leather, or other goods sold at the Trone—One shilling Scots.

A Burgess was only charged half dues on the above.

Each pound weight of any of the said goods—Two pennies Scots, whether Burgess or not.

The tacksman had to give attendance at the Trone on Tuesday and Friday weekly, and at all other times when called. The revenue amounted to about £3 per annum.

Further, Meal brought in for sale had to be brought to the Meal Market, where certain dues were also exacted. These Market Dues were let, but did not bring a large sum—only about two guineas a year.

The Dung on the street was also let, the tacksman being bound to remove it twice a week. It yielded a trifling sum.

A revenue, amounting on the average to about £13 per



annum, was also realised from Stent and Teind, payable by the heritors who held the *grassum* of the lands, which were subsequently alienated from the town at the division of the Muir.

Sums of money, being the Fees of admission of Burgesses, were also continually falling into the town's treasury. These fees varied, as already stated, from a guinea to five shillings, but, in a few cases of large traders, such as John Halliday, the fee was two guineas.

There were also Fees or Fines exacted from a class of traders called *Stallangers*, that is, Stallholders, who, not being Burgesses or Freemen, set up stalls at the market for the sale of goods. Latterly they were allowed by the Corporation, on payment of a certain fee, to trade in the town for a year, but this payment had to be repeated, and they had none of the other privileges of a burghess.

These, together with the rents of small patches of land, formed the minor branches of income, the bulk of which was derived from the lands belonging to the burgh, lordship on minerals—a very lucrative source, as we elsewhere see—and the petty customs. The lands and minerals have already been dealt with, and the history of the Customs will now be traced. The Customs were, for a considerable time, let by public roup, and were farmed by all sorts of people—the Provost sometimes, or a trader of the town. Caution had to be found for the rent, and this security was not unnecessary, for occasionally the cautioner had to be called upon. In particular years, however, the tacksman was allowed a rebate, owing to the depression of trade, which of course affected traffic and customs to a very considerable extent. They were let in 1727 at Sixty-six pounds Scots. During the first half of the present century, they varied from £18 18s to £35 5s—averaging £27. In the year 1850, the Magistrates, not being able to obtain a satisfactory bid at the annual let of the Customs, resolved to collect them by some person to be employed for that purpose. This arrangement did not

work well, and in 1852 they were again exposed to let, but, no offer being forthcoming, the Council resolved to employ their own officer in their collection.

On the opening of the railway in 1850, a question was at once raised as to the liability of the railway company to pay custom on goods carried by them through the burgh. The company demanded a sight of the charter, and a copy was sent them, and a deputation of the Council went to Glasgow to discuss the matter with the Directors. The latter offered an annual sum of £35, but the Council stood out for £70. It was ultimately adjusted at £40, which was increased after five years to £45. Meanwhile the question of liability was being tried by an action between the Edinburgh and Glasgow Railway Company and the Burgh of Linlithgow, which dragged its weary length along, and was only decided in the House of Lords in 1859. The decision was in favour of the railway company. The contract for a payment of £45 per annum *for five years*, entered into in 1857 between the Glasgow and South-Western Company and the town, was still running, but the company at once gave notice that, in face of the Linlithgow decision, they would pay no longer. The Council attempted to hold them to the contract, but in vain, and this important source of revenue was lost. Though the railway company was thus freed from liability in custom on goods carried along their line *through the burgh*, there was still the question of custom for goods brought to the railway station, and delivered therefrom. The company, encouraged by the decision in the Linlithgow case, refused to pay this custom as well, and an action was raised by the Council, in which they were successful. A further action, in vindication of the town's rights had to be raised at Ayr in 1883, against Messrs Sanger, circus proprietors, who had passed through the burgh some days before, and refused to pay. In this action the Council were also successful, but Mr Sanger had ample revenge five years later, when, on passing south through the burgh, and again refusing to pay, the

town officer, acting on instructions, seized one of the performing horses. The incident occurred on a Sabbath day, and caused great excitement in the town. In regard to the merits of the question, however, a great and vital change had taken place, through the operation of a clause in the Roads and Bridges Act, which had been passed in 1878, and which clause, together with others, was only to come into force ten years after the passing of the Act—that is to say, in 1888. This clause made it appear at least doubtful whether the burghs were entitled any longer to exact through-custom. The attention of members of the Council had been drawn to the clause shortly after its coming into force, and they were cautioned to satisfy themselves, lest their right should one day be challenged ; but the caution was disregarded, and Mr Sanger's refusal found them unprepared with legal advice. No doubt Mr Sanger had satisfied himself of his ground, and that accounted for the significantly quiet manner in which he allowed the officer to seize his valuable horse. The Town Council speedily found that they were wrong, and hastened to restore the horse and pay all necessary costs. Having made this reparation, they fondly hoped they had reached the end of the notable incident, but they were not to be so easily let off. Mr Sanger had been nursing his wrath since his prosecution in 1883, and now his chance had come. The Council had walked into the trap, and he would have his revenge. He raised an action of damages, and a process of "haggling" began. The Council, instead of making the best of a bad job and getting the matter closed, acted in a wavering, undecided fashion. They offered something less than Mr Sanger demanded, and meanwhile the law expenses were mounting up. Another higher offer was made, to be met by a higher claim, founded on the increased expense incurred by the pursuer, and so the miserable business went on till, at length, a deputation was appointed to meet Mr Sanger's agent, and effect a settlement somehow. The result was, the Council had to pay £50 damages, and the whole expense

incurred by them amounted to about £70. Thus ended what has been called the famous circus-horse case.

The Table of Customs was now reduced to very small dimensions. All through-traffic, whether by road or rail, was free, and the through-customs derived from the railway company, and from droves of cattle and sheep, had been always the principal part. Now, all that remained was that derived from goods brought into the town to market or taken out for sale. A large part of the officer's time was taken up in watching for the opportunity of picking up twopence now and again. The question, therefore, became—Was the game worth the candle? and it was taken up, and became a burning question both in the Council and outside. The Council were compelled to come to a decision by a notice from the railway company, in January, 1889, that they would no longer pay even on the goods delivered from the station. After negotiations, the company offered to refer the matter to eminent counsel. The Town Council proposed a friendly small debt action, which the company declined, and repeated their offer of arbitration. Discussion was carried on from meeting to meeting of the Council. After several months' wrangling, it was proposed to continue the collection of customs, but the proposal was defeated by an amendment counselling delay. It was brought up again at a meeting on 17th May, when the opponents boldly met it with a resolution "that the Council abolish the custom," which latter was adopted, and so the final end of this long and bitter controversy was at last reached. The question was argued both on the ground of principle and expediency. It was pointed out that the whole system of customs of this description was out of harmony with the spirit of the times—was, in truth, a relic of a pre-reform age; and certainly it was a striking spectacle to witness a council and a community, who make a boast of their Liberalism, clinging so tenaciously to ancient privilege, so foreign to the creed which they professed. But, apart from principle, the maintenance of these imposts was ques-



tionable upon economic grounds. The greater proportion of the amount realised would now be spent in the costs of collection. Their abolition would enable the Council to effect a saving in their officer's wages, and this was the view which prevailed, and which gave the death-blow to these old standing exactions.

Having thus dealt with the Revenues of the Town Council, let us now turn to their powers and duties.

The Magistrates were clothed with powers of civil and criminal jurisdiction. In civil matters, their powers corresponded very much with those now exercised by Justices of the Peace, and covered the minor class of business that now falls to the Sheriff. They had the granting of licences for the sale of intoxicating liquor in their hands; a power of which they appear to have made free use, for we find that the number of licensed houses in the year 1813 was 18; while those holding ale certificates alone, numbered 21. These licence holders were classified into vintners, change-keepers, innkeepers, or stablers. Their aid was likewise invoked in the recovery of small debts. In 1718, there is a minute that warrants were, at the instance of a creditor, granted by a bailie for the arrestment in the hands of a third party of funds belonging to his debtor. Their authority was further exercised in certain ways, which were quite conform to the ideas of the time, but to matters which now appear to us extraordinary. Thus, in the year 1728, "the Magistrates and Council considering the great straits and necessities that Masters and Labourers of the ground are driven and constrained to by the fraud and malice of servants who refuse to be hired without great and extraordinary wages promised to them and cast themselves Loose knowing that the People who have necessary to do with Labour will be forced to hire them at daily and weekly wages, and such high rates as they please to the great harm of his Majesty's Leidges, And also the said Provost Baillies and Council considering that many

such Loose and Idle People who ought to be at service have resorted to and are daily resorting to this Burgh *For Remeed Whereof* the said Provost Baillies and Council *Do Hereby Discharge* the haill Burgesses and Inhabitants within this Burgh and territories thereof from Setting Houses, giveing any Intertainment, Lodging, Succour or Relief to such Idle, Loose and Solitary men and women, without first acquainting the Provost Baillies and Council and getting allowance from them, therefore Certifieing the Contraveners that they shall be lyable in a fine of ten merks Scots money for every offence."

They likewise exercised a censorship on public morals. In 1727 we have this salutary enactment:—"The Magistrates and Council ordaine and appoint that whatsomever person or persons, burgesses or inhabitants, within this burgh after the day and date shall be found guilty and convicted of open and publick scolding, railing, swearing on the public street or otherways abusing of their neighbours within house or other people strangers or any burgess or inhabitant within this burgh, And whatsomever person or persons forsaid shall be found guilty and convicted of habitual drinking, cursing and swearing, and shall then curse and abuse any of the Magistrates, Clerk, Councillors, Deacons of Craft or any other Burgess or tradesman, their families, or people that are strangers of good repute, he shall immediately after conviction be banished this burgh and the territories thereof by Haile of Drum, and shall lose the privileges and liberties of the burgh." Similar provisions follow for the prevention of the harbouring of strangers, vagrants, and suspicious persons.

Even so late as the year 1838, there is an ordinance of a similar kind, which would not be amiss were it enforced at the present day. "The Magistrates and Council instruct their officer, until he gets contrary orders, to prevent as much as possible groups of children, boys and girls, from collecting together about the corners of houses or on the public streets or lanes of the Burgh, and upon all occasions to disperse

them when he finds them so collected, with the view of preventing them from troubling, annoying, and molesting the public at large, as has been much the case of late ; and in the event of any one of them refusing to disperse when desired, instruct the officer to bring them shewing such contumacy or caught in the commission of any act of molestation before the Magistrates, or Provost, to be dealt with by Fine or Imprisonment as may be judged expedient."

Their solicitude for the public welfare manifested itself not only with regard to the good manners of the inhabitants, but also to their comfort in even minute particulars, for, in 1753, "Two shillings were given to James Kellock, officer, for expense of powder and lead or otherways shooting Dogs within the Burgh."

Besides the powers which they possessed in these and other civil matters, the Magistrates also exercised a considerable criminal jurisdiction. Courts were held as occasion required, and a burgh fiscal was an appointment held by one or other of the legal gentlemen in the place. Reference is made in a minute in 1838 to the fact that "Mr Robert Dryden, formerly writer in Sanquhar, who has for many years held the office of Burgh Fiscal, is now unable longer to discharge the duties of said office, James Whigham is appointed in his room, at a salary of Five pounds per annum."

The position and duties of the Burgh Officer are defined in the paragraph under that heading. Here, however, it may be stated that he was the jailer of the town, and served the warrants of the Magistrates connected with their whole civil and criminal jurisdiction.

In addition, a body of constables was regularly appointed, who could be called upon, if necessary, for the maintenance of the public peace. They received batons of office, and were allowed a small fee for their services, their appointment being for six months. In 1815, there is a note that "the Constables resigned their Battons, as the term of their appoint-

ment was elapsed, and the Magistrates direct the Treasurer to pay to the said constables the sums formerly allowed to them." Seven persons, whose names are given, are then appointed in their room, who "being present, accepted of their offices, and gave their *Oath de fidei* in common form."

One of the chief duties of the Magistrates in this connection was, of course, the preservation of good order within the burgh, for which they were responsible to the Crown, but they likewise dealt with ordinary police offences and kindred matters. As an example, we give the case of two men, in the year 1718, who are ordered, at the instance of James Kellock, Fiscal of Court, to appear "in ane court to be held within the Tolbooth of said burgh, for their fighting, struggling, batering or brusing ane another, and to swear by the Law of God." The punishment of theft was to stand in the Joggs (elsewhere described), and to undergo a term of imprisonment. A story is told of a woman, who was led through the town by the officer with a halter round her neck, and with a placard on her back, bearing the words—"This is a thief." This latter mode of punishment was quite in accord with a system in vogue throughout the country, as we learn from the annals of that period. It certainly was rough and ready, but it had this recommendation, which all punishments should more or less have, it was calculated to have a deterrent effect upon other offenders.

The crime of poaching, too, came under the cognisance of the burgh authorities. One William Kirk, in the year 1719, a "fowler" in Sanquhar, "pleads guilty of spoiling His Grace the Duke of Queensberry and Dover of his game, and is ordered to go to John Dalrymple of Waterside, his Grace's bailly, and satisfy him, and that under paine of one hundred merks Scots." Reference may also be made to the penalty attached to plucking, trampling, or otherwise destroying the Pease, which the Magistrates ordained should be grown by each heritor possessed of land on the Muir.

The smuggling of brandy and foreign spirits seems to have



been practised in the burgh to some extent in last century, and the Provost, Bailies, Council, and Deacons of Trades, in 1730, taking into consideration "the pernicious effects of the Clandestine Importation and open consumption of Brandy within this burgh and neighbourhood thereof, And appearing evidently to them that considerable sums of money are yearly expended for purchasing this unnecessary commodity, And being resolved for the good of this Burgh to take an Effectual Course for preventing and restraining such Courses for the time to come Do therefore *statute* and *ordain* That no person or persons within this burgh shall Import, Resett, Sell, or Retail Brandy of Foreign Spirits contrair to Law, Certifieing hereby the Contraveener or Contraveeners That they shall not only be and are hereby lyable to a Fyne of Five pound sterling for every such offence, But also Declared Incapable of bearing any publick office within the Burgh in time comeing."

Such, in general, were the powers of criminal jurisdiction with which Magistrates in burghs were clothed, but, important though they were, they fell far short of those with which they were originally endowed. A reference to the Charter of the burgh shews that they could even inflict capital punishment, but it is not to be inferred from this that they were empowered to try prisoners charged with murder, for the death penalty was, in those days, and down to a much later period, incurred for such comparatively minor offences as forgery, sheep-stealing, theft, &c.

The exercise of criminal jurisdiction by the Magistrates of Sanquhar ceased from the year 1838, when the Council resolved not to appoint a Burgh Fiscal.

#### DUTIES AND OBLIGATIONS.

A duty imposed in early days on the Magistrates was the execution of the Brieves of Chancery (this is referred to in the Burgh Charter) in connection with questions of heirship and succession. The brief having been received was put into the

hands of the Town Officer, by whom proclamation was made at the Cross indicating its nature, and calling on all objectors to appear. Thereafter, it was remitted to a jury of fifteen, who, having chosen their Chancellor, instituted an inquest into the facts, examined, on oath, witnesses, the officer with regard to the due service of the brief, and persons who could speak from personal knowledge of the propinquity of the claimant to the deceased, whereupon the claimant's declaration was read, that the deceased had died "at the faith and peace of our Sovereign Lord the King, and that he was his nearest and lawful heir," and if no objector appeared, they pronounced their verdict, which was reported to the Magistrates, by whom it was notified and forwarded to Chancery.

Further, the Magistrates issued warnings to remove at the instance of landlords of house property. These warnings were served by the Town Officer, by marking, with a cross, the door of the person against whom the warrant had been granted. In the event of these warnings being disregarded, a court was held on the Term day, when warrants of ejectment were issued, which were executed in a summary manner. This custom is still in force.

Elsewhere, it is stated that, in return for the exceptional privileges and immunities conferred upon Burghs, they were liable for contributions to the Crown for expenses in time of war, in days when there was no regular standing army, and for other purposes which have been specified. These contributions were mainly made by the Convention on behalf of the whole burghs, but each burgh was individually liable for certain contributions, which were raised by a Cess, corresponding to the modern word assessment, levied upon the Heritors within the Burgh. A Cess of this kind "for the King" was made in 1719, and repeatedly thereafter.

The Burgh was also liable in its proportion of the school-master's salary, and this was frequently collected along with the Cess for the King. In the case above-mentioned, "the Council laid on Four Months' Cess to be uplifted out of the

burgh from the Heritors, three to the King, and one to Mr John Hunter, schoolmaster." The *appointment* of schoolmaster was in the hands of the Duke of Queensberry as the principal Heritor, but the Town Council exercised some influence in the matter. For example, in 1738, they made a representation to the Duke that "neither of the two John Hunters (the one a son of James Hunter in Brakenside and the other a son of Samuel Hunter in Tower) Recommended are their choice to be schoolmaster of Sanquhar, and a great part of the Council and Paroch declareing their regard for William M'George, late schoolmaster, and that they were satisfied he were restored to this office, they do humbly propose him." The result was that the Duke's commissioners gracefully left the appointment of schoolmaster to the free choice of the Council, and M'George was restored.

The theory of the law as to streets in burghs is, that they are held by the Magistrates, under the Crown for the benefit of the public. Their maintenance and repair, therefore, fell upon the civic authorities, and it appears that the means adopted by them to perform this duty was, in former times, to call in the service of the inhabitants. Thus, in 1721, the Council appoint two overseers "for mending and making good the King's highway within the Territories of the Burgh of Sanquhar, and do hereby order and ordaine all Heritors, Burgesses, and Inhabitants within the burgh to attend three full days as duly advertised for that effect to Mend the Highways and to furnish all necessar work, under penalty of eighteen shillings Scots for ilk deficient person ilk day." The first paving of the street took place in 1728. The following is the minute thereanent:—"The Provost, Baillies and Council considering the Inconveniency and loss the Burgh sustains through the Badness of their Causay, Therefore they, with the unanimous advice and consent of the haill Heretors and Burgesses of this present, do appoint and ordain that the publick street of the said Burgh be causayed, And for that end appoint that each inhabitant who

hath kept a Horse for half ane year by gone shall be oblidge to lead a Rood of Stones for the said Causay betwixt and the first of March next to come, and the Causaying to be begun against the said first of March next, And each person oblidge by this act to lead a Rood of Stones failing to do the same in the terms mentioned shall be lyable and is hereby fined in six pounds Scots money to be applied for leading the said rood of stones; And appoint . . . Stentmaster, for stenting the said Burgh proportionally according to their Interest and ability for raising a fund for working the said Causay, and appoint a stent-roll to be made up accordingly." In December of that year a contract was entered into "with James Miller and Alexander Kay, both masons and causayers in Kilsyth for to work the said causay as follows, viz. :—The said contractors are to redd the ground and lay a sufficient causay full Five Elves brode upon the publick street of this Burgh from the Townhead to near the Crossknow being about Fifty Roods of Causay or thereby . . . and the Town is to furnish stones, sand, and other materials necessary, and to give ready service to the Contractors, and to pay them three pounds, six shillings and eight pennies Scots money for each rood." A subsequent minute states the cost to have been one hundred and twenty-eight pounds, fourteen shillings Scots, the quantity proving much less than had been calculated.

In 1789, "the Magistrates, considering that there is an application to be made to Parliament next session for a Bill for making a Turnpike road from the confines of the County of Ayr by this Town, Dumfries and Annan towards Graitney which will require a considerable sum to compleat the same They Hereby Impower the Provost to subscribe for one sum of one hundred pounds sterling for the said Road." Prior to this time, the provisions for the maintenance of highways were very indefinite, but, during the last thirty years of the eighteenth century, there was a perfect *spate* of Acts of Parliament for this purpose. So far as this district was concerned,



a service of the highest value and importance was rendered voluntarily by the Duke of Queensberry, who, towards the beginning of last century, constructed, in a great measure at his own expense, twenty-two miles of road through his estate from Thornhill to the borders of Ayrshire, so that, through His Grace's enlightened policy, Upper Nithsdale, for a whole century, enjoyed an advantage in this respect denied to many districts of the country.

An Act was passed in 1777, which constituted Road Districts, the parishes of Sanquhar, Kirkconnel, Durisdeer, Morton, Closeburn, and Penpont forming the sixth division, but, while providing for the improvement of the roads in *Annandale*, it made no similar provision so far as regarded *Nithsdale*, and it seems to have been to supply this defect that the above-mentioned Bill was brought in in 1790. The turnpike roads were maintained by the system of Tolls which was set up at this period. That portion which passed through the town was always maintained by the Town Council. We have shewn when it was first causewayed, and much expense was incurred in its repair from time to time. There is little doubt that it ran, at one time, at a lower level, in fact, that it dipped down to the Corseburn, which then ran across the road, but that a great improvement was effected by the cutting through of the Crossknowe, and the levelling up of the ground at the Corseburn. This is confirmed by the fact that the old houses along the road, at this point, were at a lower level than the road itself, and one had to step down into them. Conclusive proof of the fact was at length forthcoming when the common sewer was constructed in 1877. When passing this point, two distinct pavements or causeways were laid bare, which had been simply covered at two successive periods when this levelling up process had taken place. An Act was passed in 1865 for the management of the whole roads in the county by divisions, conferring powers of assessment for the purpose, and reserving to the Trustees the discretionary power to continue or abolish the Tolls on

the Turnpike Roads. The Trustees of this district wisely chose the latter alternative, and, henceforth, these vexatious interruptions were finally removed. In 1871, the Magistrates petitioned the Trustees to take over the management of the roads in the burgh, and this was done, the Council undertaking, on their part, "to sweep the streets as heretofore." Immediately on this being arranged, the Trustees ordered the old-fashioned causeway to be taken up, and the roadway macadamised in a manner to bring it into uniformity with the rest of the road.

A change was made in the part of the turnpike road between Sanquhar and Kirkconnel in the years 1824-1826. Prior to that time, the road was what is now called the "old road"—that is, the road leading to Crawick Mill. At certain parts it was narrow and very steep. The bridge over Crawick, which still stands, is one of the old-fashioned, narrow, high-backed sort. The road passed thence due north, and, swinging round behind Whitehill farmhouse, made a sharp turn to the left, proceeding thence in a straight line past Gateside. The new road commencing just behind the Town Hall, inclines to the left for 100 yards or so, turns sharp to the right, and heads straight for Whitehill, thus passing through the lower lands, and avoiding the hills which the old road encountered. It cuts through the Manse avenue about the centre, and is carried over the Crawick by a good bridge, about 300 yards lower down than the old one, and joins the main road a little further north. This was a great improvement, and cost the Road Trustees nearly £800.

In addition to these obligations which were laid upon them, the Magistrates voluntarily undertook measures which seemed likely to promote the prosperity of the town, or which the circumstances of the people demanded. We have already seen that, during a great dearth and scarcity which occurred in the year 1812, they secured a supply of meal for the use of the inhabitants, which they sold at a sacrifice in

price, spending in this way over £70 ; and that they seldom failed to respond to the repeated appeals that were made to them by the unemployed weavers. In the year 1814, they paid "for Premiums and other expenses attending establishing of a Public Market" the large sum of £175 18s 1d. There had always been fair days in the burgh, the right to hold them being conferred by the Charter, but this entry in the accounts points, in all probability, to the origin of the great Lamb and Wool fair held in July, which grew in importance, till latterly it was regarded as second only to that of Inverness. These two markets occurring early in the season give the first indication of the general average of prices that are likely to prevail during the autumn sales. Sanquhar is what is called a "character" market, that is, the stocks are not shewn, but are bought and sold by the reputation which they severally have acquired among dealers. In the prosperous times about the year 1872, it is said that transactions took place at the Sanquhar market which represented no less a sum than one hundred thousand pounds. At first, there was held on this market day a show of sheep stock, tups, &c., for which premiums were offered, and this explains the mention of premiums in the above expenditure. In the *Dumfries Magazine* of 1826, there is a notice of "the Tup show held at the July Market, at which prizes were given for the improvement of the breed, when the following were the prize-takers :—For Blackfaced, Mr Kennedy, Tynron Kirk ; and for Cheviots, Mr M'Turk, Kirkland, Kirkmichael ;" so that it would appear that the competition was open, and not merely local. The Council continued to contribute £4 per annum for "Tup Premiums down to the year 1842." In truth, the fair or market was called the Tup Fair, a name to which many of the older people adhere to this day.

The fairs authorised by the Charter were latterly held quarterly, and in 1858 the Council, to remove the uncertainty that then prevailed as to the days on which they should be

held, ordained "that they be on the 13th day of February, May, August, and November, if the 13th falls on a Friday, if not, on the first Friday of the month after that date."

Another effort of a similar kind was made by the Council in 1833, when "being of opinion that Sanquhar is a very likely place for establishing a pork market, weekly on the Tuesdays, the Council resolve that an attempt should be made to set a market on foot on that day of the week, and to give from the Burgh funds one sovereign to the individual who shall sell at it the greatest quantity of pork carcasses during the season, and another sovereign to the individual who at it shall purchase the greatest quantity of pork carcasses during the season." The premiums of a sovereign were paid once, and only once, and the attempt to establish the market proved abortive.

The Council shewed their interest in the cause of education, by giving a room in the Council house, free of rent, "for the use of a school, as an encouragement to teachers to settle in the town." It was here that school was first kept by Mr Josiah Lorimer, who was afterwards appointed the first teacher of the Crichton Endowed School. Further, in 1831, they conferred free education upon twenty children of poor parents in the Burgh and Newtown of Sanquhar, the nomination being left to the three clergymen of the town, Messrs Montgomery, Reid, and Simpson—Mr Montgomery to name eight, and the others six each, the one-half to be taught by Mr Henderson, parochial teacher, and the other half by Mr Lorimer, who were required to make a quarterly report on the attendance of said free scholars. This grant of free education was continued for years, until the Crichton School was established, where provisions of a similar kind were made.

They also gave donations to national movements; thus they, in the stormy days of '98, in response to an appeal by the Lord-Lieutenant of the County, subscribed Ten Guineas to the voluntary fund to be raised for the defence of the



country. They voted a similar sum in 1815 "towards the Widows and Orphans of the Killed and Wounded at the Battle of Waterloo;" and in 1854, Five Guineas to the Patriotic Fund "for the relief of the Widows and Children of the Soldiers and Sailors engaged at the seat of the (Crimean) war."

#### THE TOWN CLERK.

The office of Town Clerk, though always necessary, did not, in the early days of the burgh, entail much work, the business of the Council being entirely local, and quite simple in character. The Clerk's salary was consequently very small. It was first fixed at one pound per annum, and continued at that figure down to the year 1792, when the Council, "sensible of the very great trouble attendant on the office and Importance of the Trust think themselves warranted to grant an Augmentation more particularly as the Revenue of the town is in a most flourishing state at present," increased the Clerk's salary to Five Guineas; and further ordained "that the dues of each Burgess Ticket shall in time coming be two shillings and sixpence stg. instead of one shilling stg., the former allowance, from the Consideration that Wax, Vellum, and Parchment are Considerably increased of late years and that the Town Clerk was rather and has been for some time past a Loser than a gainer in this article." Further, "they approve of the act of the Council of the nomination of the present Town Clerk at Michaelmas 1789 in its fullest Extent with this addition if not sufficiently secure by that act of Council that he be now appointed Town Clerk *ad Vitam aut Culpam*, and they therefore Nominate, constitute and appoint him Town Clerk during all the days of his life accordingly with every Emolument, privilege and pertinent belonging to said office, and that in the most free and absolute manner," &c. In this portentous minute we detect the hand of the crafty lawyer. Taking the Council when they are in the humour—in a

generous mood begotten of the good times on which they had fallen—he draws their attention to his miserably inadequate salary, and at once they respond in the most handsome manner, increasing it from a pound to five guineas—guineas, be it observed, a denomination of money so dear to the legal mind. A similarly substantial increase in the table of fees was granted; for the appeal *ad misericordiam*, founded on wax and vellum, was irresistible—the losses of the poor town-clerk over his wax would have melted the hardest heart. But the best of all is to come. Hitherto he has had to wait the beck and nod of their worships—to watch the shifting breeze, not as now-a-days of popular opinion, but of power and influence within the Council itself, and to trim his sails accordingly. Now he is to be lifted to a higher plane of official standing. The Provost, uprising, proposes to dispense for the future with the trouble of the annual appointment of their clerk. His (the Clerk's) father had served the Council for a whole generation; the son was a worthy successor, and possessed their entire confidence. Besides, he bore the great name of Crichton. Why not appoint him for life? The Provost's suggestion is received with a chorus of approval, and the thing is done. Now the wily clerk sets himself to frame a Minute, and puts into it all that he knows to make it binding and irrevocable. When the Council has dispersed, the Clerk steps out to the street holding his head as high, and carrying himself with as dignified a port, as the Provost himself. But we know what the national poet has said of “the best laid schemes of mice and men,” and so it proved in this case. For a few years only was the Clerk allowed to enjoy his position of security—buttressed with his *ad vitam aut culpam*. In the year 1805, the Council challenge the validity of the minute of 1792, and restore the *status quo ante*. The Clerk at once puts himself on his defence. “The said John Crichton (so runs the minute) abides and holds by his nomination in the year one thousand seven

hundred and ninety-two, and Protests against any alteration of that solemn act of Council made in said year, and takes Instruments and craves Extracts." The struggle is renewed at next annual election in 1806. It is known in the town that a "scene" is likely to take place, and a crowd of citizens attend the meeting of the Council. This is the first instance of the *public* being admitted to the Council meetings, which were strictly private, the members even being sworn to secrecy. The Minute continues—"Thereafter the Council proceeded to nominate a person as their clerk for the ensuing year, when John Crichton, their *late* clerk (this was the form of expression in use in the case of a re-appointment), was proposed and unanimously agreed to by the whole members present, in their face and in the face of a large meeting positively refused to obey the order given him—for which reason the Council were obliged to employ another person to write the same, and which person is Ebenezer Hislop, surgeon, Thornhill. (Signed, Ebenr. Hislop)." The above is in Hislop's handwriting. The Council then, with an exercise of patience, or restrained, perhaps, by misgivings as to the soundness of their position, hand back the minute book to the recalcitrant clerk, who thereupon adds the following paragraph:—"The said John Crichton abides by his Election of Town Clerk as confirmed to him by a solemn act of Council at Michaelmas 1792, and Protests agt any new Election, being quite contrary to Law and flying in the face of a solemn act of Council." We can fancy what a storm was this. Both parties recognised the importance of the principle at stake, and fought with determination, and we cannot but admire the courage with which the Clerk, standing alone, sought to maintain his position against an united Council, backed up by popular opinion. The odds were too heavy, and so we find that, after the lapse of another year, he tenders his resignation in the following letter:—"Sanquhar, 5th Oct., 1807.—Gentlemen, From many circumstances, quite unnecessary to mention, I hereby resign the office of Town Clerk conferred upon me for life,

and held by me for the last eighteen years, and from the Property and Interest I hold in the Borough, no person will rejoice more than myself to see a proper Person fill the office, than what nothing can be more essential for the welfare and prosperity of the Burgh. Every Book and Paper, &c., connected with the office is ready to be delivered up upon Inventory and Receipt." This letter does the Clerk the highest credit. The "many circumstances" referred to as causing his resignation can be readily imagined. It was in the power of the Council to make the Clerk's life, in an official sense, unbearable, and this would appear to have been done. He merely touches with a quiet dignity on his long services, maintaining at the same time his view as to the terms of his appointment, and then, with excellent spirit, free from all feeling of resentment on account of the treatment he had had to endure, he gracefully expresses his good wishes for the welfare and prosperity of the town. The Council should not have been outdone in courtesy, but the spirit they exhibit marks a striking contrast. The Minute simply bears that they "consider said Letter, accept of said Resignation," and then they proceeded to the election of a successor. However he comported himself while the struggle lasted, the Clerk, though practically defeated, came out of it with much better grace than his opponents.

The decision in the case of *Simpson v. Todd*, in 1824, which settled authoritatively the tenure of office of a town-clerk, shews that, apart altogether from the terms of appointment on which he relied, Crichton was in the right, and that he could, had he chosen to appeal to the Court, have turned the tables effectually on the Council. In that case the Lord President (Hope) observed, and it was concurred in by the other judges, "that it was inconsistent with law to elect a town-clerk during pleasure; that he was a public officer, entrusted with the performance of important public duties; and that he ought not to be under the apprehension that he was liable to be dismissed at the pleasure, or perhaps the



caprice, of the Council." This decision does not seem to have been known to the town-clerk of Sanquhar till the year 1852, for, down to that year, he is continued in office by express minute after each annual election. The salary of the town-clerk was increased to ten guineas at the appointment of William Smith to the office in 1810, and it has continued at that figure ever since. Of course, the Clerk is entitled to charge for professional work done for the Council outside the sphere of his clerical duties. This account he calls his business account, and it amounted in some years to a heavy sum. The Council in the year 1882 came to an agreement with him that he should receive a regular annual allowance of five guineas for this description of work. In 1852 there is a minute that the Council "continue Mr Macqueen, Town Clerk, to be Factor for the Burgh for uplifting the rents and revenues of the Burgh as formerly, and upon the same terms." The arrangement prior to that time as to this factorship seems to have rested on a tacit understanding, for this is the first mention of the matter to be found in the minutes. The commission charged was  $2\frac{1}{2}$  per cent., and appears to have been first paid from 1848, down to 1858, when it ceased, the duties in question being now discharged by the Town Treasurer.

#### THE BURGH OR TOWN OFFICER.

The nature and duties of this office have undergone considerable change in the course of time. In the year 1804, the holder is described as "Town Officer, Billet Master, Keeper of the Town Clock, and Lamplighter," but the office embraced a great deal more than that, so long as the Magistrates possessed their criminal jurisdiction. The officer acted as the jailer, he served all the notices and executed the warrants of the Court, and performed other duties which now devolve upon a police constable. In 1747, the salary attaching to the office was ten shillings a year. It is evident that at one time the officer had an official coat, for we have,

in 1807, a payment of £2 15s 8d “for a coat for the Town Officer.”

Some notable characters have filled this office at one time or another. The first to claim attention is William Kellock, who flourished in the early part of last century. The first mention of his name is in 1718, where we learn something of his official character, for we read that “the Magistrates and Council, considering the good service done by William Kellock, officer of the burgh, cancel and discharge him of what Feu duty he is owing preceding this date to the burgh for his house and yeard within the said burgh.” Our interest is greatly increased in this worthy officer by a notice, taken from the *Edinburgh Evening Courant*, of April 14, 1743, to the following effect :—“Thursday last, died at Sanquhar, William Kellock, aged 111 years. He served the town as one of their common officers 96 years, and his son, now living, has served in the same station 70 years. He was a very honest man, had his senses to the last, and never made use of spectacles.” We would fain have allowed this interesting paragraph to pass unchallenged, but cannot conscientiously. Happily, nothing can be said against the good name with which he is handed down to posterity, but there are circumstances which cast grave doubt upon the fabulous age here attributed to him, for, we find that, in 1730, just thirteen years before his death, his name is mentioned in the Council Minute book as a witness before the Dean of Guild Court in the case of a disputed *march*, where he is described as “William Kellock, present of the age of eighty years or thereby.” The “or thereby” might be allowed to cover a good deal, but scarcely so much as eighteen years—the difference between the one account and the other of his age—and we fear the belief in this centenarian must be given up. Be that as it may—centenarian or no centenarian—he worthily heads the list of the town-officers, so far as they are made known to us by the burgh records.

The next to be noticed is Robert Dargavel, who filled the

office for the long period of twenty-eight years—from 1798 to 1826. Robert was a weaver by trade. He was a tall, muscular man, with a commanding voice, and was the terror of all the youngsters about the place; and yet, masterful officer though he was, he suffered a grievous humiliation at the hands of a woman. It came about in this wise—The woman, ordered to jail for an offence, was in the charge of the officer. The two—officer and prisoner—had just got inside the prison, when the latter, by a dexterous manœuvre, got between the officer and the door, glided swiftly out, closed the door, turned the key in the lock, and made off. The consternation and chagrin of the officer can be imagined. We are surprised to find that the Magistrates, in consequence, dismissed Robert from his office. The minute runs that they “taking into their consideration the very criminal Neglect of Robert Dargavel present town officer in this town in lately allowing Christian M’Lean a prisoner thro gross negligence escape out of the Jail of this Burgh, Therefore owing to his gross fault and neglect in all respects so Injurious to the Interests of this Burgh unanimously have dismissed and do hereby dismiss him from his present office of Town Officer and Jailor.” Had the Magistrates not been dead to all sense of humour, they could not have taken such a solemn view of the circumstances. Their sentence was altogether too hard upon the poor officer, who must have been sufficiently punished by the *chaff* to which he would be subjected by the townspeople. It is gratifying, however, to know that, after a short interval, he was restored to his office, which thenceforward he continued to exercise till the day of his death.

He was succeeded by Sergeant Andrew Thomson, nicknamed “Beagle Andrew,” and sometimes “Greenback,” from the fact that he wore a green coat. The sergeant was a fine strapping officer, over six feet in height. He had served his time in the army—was one of the famous Scots Greys who fought at Waterloo, and who elicited the admiration of the great Napoleon, both for their soldierly bearing and their gallantry in action.

Coming down to a later time, we make the acquaintance of another officer who merits particular notice—viz., James Black, than whom no Corporation ever had a more devoted and trustworthy servant. Diligence and fidelity marked the performance of all his work, and notably in the collection of custom. He was not content to lounge about the street, and take what came to his hand, but was ever on the alert for passing traffic. Drovers knew the sort of man they had to deal with, and tried every shift to slip past the burgh without paying the custom. A favourite trick with them was when, on their southward journey, they approached the town, instead of continuing along the turnpike road, they turned down the road to Nith Bridge, and, crossing the river, drove their cattle or sheep down the south side, rejoining the main road further south. But the officer was too many for them. He could not be always at this point, but, by an application of the craft in which the backwoodsman of America excels, he laid a trap for them after the following manner. He procured a quantity of damp earth, a layer of which he laid across the road. Cattle or sheep passing along left their footprints, and these gave the officer all the knowledge he wanted. He visited the place at intervals, and an examination of the ground shewed not only whether it was cattle or sheep that had passed, but the direction in which they had gone. James immediately followed in pursuit. Sometimes the drover had gained a considerable distance, and was chuckling how he had circumvented the old officer, but his conclusions generally proved premature. The unerring detective was on his track, and, though he had to trudge weary miles, he would not give up the chase till he had overtaken his man, and recovered his custom. The service of the burgh, and the protection of its interests, were with him a perfect passion; and he has been known, when his quick ear caught the sound of a passing cart, to spring out of bed, and, not waiting to dress, lest in the interval his victim should escape, rush out to the street, and speed along



in pursuit, presenting much the appearance of a disembodied spirit. And all this for what? A beggarly pittance of 9s per week. A minute of 26th April, 1853, runs thus—"The Council agree to allow James Black, Town Officer, on account of the heavy work he is doing on the street at present, a wage at the rate of 9s per week during the current year, in full of his whole services to the Burgh." The heavy work on the street refers to the paving that he did, for James was a handy man, and never idle. His wage was subsequently increased to 12s, and then to 14s per week, an increase which was well earned, for the revenue from the customs had notably improved from the time when he took them in hand. At length, the time came when heavy work was beyond his power, but what he could do was still done with all his old spirit and fidelity. In 1872, in a Council, the majority of the members of which seem to have been dead to all generous feeling, an agitation was raised to cut down their old servant's wages. He was at the time labouring under a temporary illness when he learned what was proposed to be done. The wage was reduced to 10s, and the act would seem to have broken the old officer's spirit. He died three months after, at the age of 72.

#### CELEBRATIONS.

The inhabitants of small burghs in the olden time, not forgetful of the great advantages they enjoyed by the grace of the Sovereign, were intensely loyal, and the annual celebration of *the King's Birthday* was for long one of the principal events of the year. The Town Council naturally took the lead in the festivities that were indulged in. The first formal minute on the subject is dated 1728, and runs thus:—"The Provost Baillies and Council considering that this is his Majesty King George the Second his Birthday have therefore resolved at twelve of the clock the said day to repair to the Tolbooth, and to go from thence to the Cross, And there drink his Majesty King George the Second his

Health and all other Loyal Healths, and ordaine the Bells of the Town to be rung, Drumbs to beat, and other Instruments of Musick to play upon that occasion, And the Train bands of the Town to be drawn up and fire as usuall."

The following note appears in the *Dumfries Magazine* in the year 1826:—"On Thursday last, about mid-day, the common-bellman of Sanquhar made a notification in the following words:—"I'm requeested to intimate that the ban' o' moosic will meet at the pump well the night at seven o'clock, to play 'God Save the King,' and they'll be glad o' the company o' ony body 'at likes to come and hear them, an' to tak' a glass wi' them afterwards, in a quate, discreet kin' o' way, when a' his Majesty's loyal subjects are gaun to toss the King's health for the favour he has dune to the leeges o' Sanquhar in opening the ports at this prezeese time.' In consequence, it is related, of the above call upon their loyalty, a number of the leeges assembled, and listened to the performance of the King's anthem, and then adjourned from the pump-well to the Court House, where they pledged his Majesty's health, long life, and prosperity in brimming bumpers, but from the more potent liquor drawn from John Barleycorn."

The naïveté of these proclamations is charming, and they give us a delightful peep at one of the great merrymakings of former days in Sanquhar. The reference in the latter to the immediate cause of the citizens' abounding gratitude, that his Majesty "had opened the ports at this prezeese time," relates to the oppressive Corn Laws, the baleful effects of which upon the condition of the lower classes especially we have elsewhere pointed out, and reminds us of the fact that this year 1826 was, and is still, called "the dry year." No rain fell for several months; in some cases the corn never was blessed with a shower from sowing to reaping, and was harvested in the beginning of August, an unprecedentedly early date for this high locality. It was so short that most of it had to be pulled by the hand, instead of being reaped

by the sickle in the usual way. The result was, that a good deal of soil adhered to the roots in the process of pulling, which the utmost care in fanning failed to separate altogether from the grain, and the meal made from it was so mixed with sand as to be very trying to the teeth. The measure adopted by the King was a bold but wise and necessary stroke of policy. It was a suspension, on his own personal authority, of the protective laws. We have seen how, time after time, through the failure of the harvest, and the maintenance of these laws in all their rigour and severity, the people had been brought to the very verge of famine. This was one of those supreme crises which occur in the history of a nation, when everything must be subordinated to the first duty of every Government—the protection of the lives of its citizens ; and the King was, therefore, justified in a course which, though technically illegal, was necessary to the saving of his people. This celebration of the King's birthday was one of the great celebrations of the year, in which the whole population, young and old, joined with the greatest enthusiasm. The forms which such celebrations assumed were not so varied in those days, and consisted chiefly of processions, drinking, and the burning of tar-barrels. The Town Council set the fashion, as we have seen, by marching in a body from the Town Hall to the “ pump-well,” where the King's health was drunk with all the honours. They were joined by the large body of the populace, whose attendance was doubtless augmented by the presence, as often was the case, of a half-hogshead, then termed an eighteen-dozen cask, of ale, from which they were allowed to draw *ad libitum*. The “ ban' o' moosic ” played the National Anthem, and other stirring airs ; and, the ball thus set rolling, the merry-making was carried on during the evening with great vigour. Some of the younger spirits generally contrived to procure a tar-barrel, which they placed on a cart, and dragged through the streets with ropes, cheering and yelling the while. This rough torchlight procession was rather a dangerous amuse-

ment in the times when the whole houses, with rare exceptions, were thatched with straw, but we have not heard that any untoward mishap ever occurred. The tar-barrels were procured from the farmers in the neighbourhood, who used large quantities of tar in the now obsolete process of smearing their sheep.

*The Trades Election* was another great day of the year. It occurred about the same time as the election of the Council. Here the observances were of much the same description. The Trades met about mid-day, in the vicinity of the Town Hall, formed into procession, and, headed by the instrumental band, paraded down the street and back, and then passed on usually to Crawick, where, at a certain period, they were always hospitably entertained by Mr Rigg, the principal partner of the Forge Company there, and where the greater part of the afternoon was spent in out-door sports. Returning to the town, they broke up into divisions by trades — Squaremen (masons and joiners), Blacksmiths, Weavers, Shoemakers, and Tailors—each trade proceeding together to a particular public-house. There was plenty of choice, when there were from fifteen to twenty licensed houses, and these all got a turn, in succession, of the patronage of the tradesmen. Business meetings were held by each, the chief item of which was—the election of the deacon of the trade ; after which the members dined together, and spent the night in right jolly fashion. Drink was cheap, teetotalism was seldom professed, and the name of Forbes Mackenzie had not yet been heard in the land. Through the greater part of the night, the revel proceeded, and, in the grey dawn of the next morning, the last survivors might full oft be seen staggering home. While their elders were thus engaged upstairs, the 'prentices were not forgotten. They received their dinner, free, at a second table downstairs, and a certain allowance of drink was sent down in order that they might qualify themselves for taking their place some day in the upper circle. The provision made was always very abundant,



each keeper of a house being anxious to earn a good reputation among the tradesmen for the quality of his entertainment, and so it was a common custom for some to turn in next day, when they received a substantial dinner off the fragments on very easy terms. Was it hunger or *drouth*, after all, that took them back ?

Another red-letter day was the annual *Riding of the Marches*. At a time when a large part of the land was absolutely unfenced, and the boundaries of properties were only marked in the rudest manner, this was a most necessary proceeding. It served to preserve in the minds of the inhabitants a clear recollection of what those boundaries were. In a minute of the year 1730, we have the first reference to this practice, which shews that even then it was not new. In the minute the Provost, Baillies, and Council “appoint and ordain that all and each man Burges and Inhabitant within the Burgh of Sanquhar haveing a Horse of his own do wait upon the Magistrates and Council the said day by eleven of the clock in the forenoon to ride the Marches of the Burgh, *as formerly*, each man under the penalty of ten merks Scots money.” The lead in this observance was naturally taken by the Town Council, the guardians of the rights of the public, but they were by no means without countenance on the occasion, for they carried a “jar” with them. Proceeding down the street, they left the main road when the Townfoot burn had been reached, and, following the track of the burn, they ascended the face of the brae. Wending to the right, they passed the herd’s house and reached the summit, where the first halt was called, and the first “dram” partaken of. Resuming their journey, they swept round the moor, caught on to the head of the Conrick Burn, and so, they pursued their devious course towards Crawick Mill, where the ceremony practically ended. This was by no means a complete circuit of the marches, but it covered the parts where the boundary was least plainly defined. In the last years of its observance,

the crowd was headed by one Captain Scott, a retired army officer, who resided in the town, and took an interest in its welfare. The gallant captain donned his old military uniform for the occasion. A horse for his use was kindly lent by some one, and, mounted on this horse, his scarlet coat gave quite a character to the procession. The captain was popular, and his presence, imposing as it would appear to the imagination of the youngsters, did more than anything else to ensure the continuance of this ancient custom, long after its practical utility had ceased. The last occasion on which it was observed was over sixty years ago. An attempt was made in 1853 to revive it. A petition was presented to the Town Council asking them to arrange for the observance of the custom, which for many years had been neglected. The Council were not influenced by any consideration of archaic interest connected with it, but regarded it from a merely utilitarian point of view. They "saw no good purpose to be served by such a proceeding, recommend the petitioners to depart from the proposal, but if they resolve to carry it out, the Council leave them to act entirely on their own responsibility in the matter." Thus passed away another of the picturesque features of the social life of the old burgh.

In a municipal sense, the *election of the Town Council* was *the* event of the whole year. So long as the old council had the right to elect the new, the *dramatis personæ* consisted only of the members: the general body of the inhabitants only played the part of interested spectators. Notwithstanding, it aroused a high degree of interest, and was the subject of many secret cabals and dexterous wire-pulling. A seat at the Council was then the only position of power and influence in the burgh. All who sat there were, therefore, persons of consideration, and the provostship was the highest and most dignified post to which any one could hope to aspire. He was brought into contact with territorial magnates, and, especially about the time of a parliamentary election, was privileged to rub shoulders with the highest

and best in the county, and, as we have seen, if he was not hampered with scruples of conscience, could, if he played his cards well, manage to make his position not only agreeable but profitable. In the annual election, therefore, it was that all the strivings of parties and cliques culminated, but the banquet which followed served to soothe the asperities of party warfare. But, in truth, these same municipal feasts were of not infrequent occurrence—it being a common saying yet in the town that, during the period when the burgh was reaping a large revenue out of the coal-works on the moor, if a pound of nails were wanted for the works it cost five pounds before they could be ordered ; for the meetings of Council were usually held in public-houses, when eating and drinking formed the principal part of the business. This is probably an exaggeration, but, that the practice prevailed to a certain extent, there can be little doubt, and that will explain, what otherwise appears inexplicable, why, at a time when the Council must have had much important business to transact, the minutes are so meagre. At such meetings they would, in all likelihood, dispense with the ceremony of writing minutes.

These were the great standing celebrations of the year. Others connected with particular events we shall take up in their chronological order.

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Thus far, the different parts of the municipal history of the town have been treated by bringing together the materials connected with particular heads, but there remain various matters and incidents, referred to in the Council Minutes, which are incapable of being thus grouped, and we shall have to take these in the *order of time of their occurrence*, giving, in most cases, the minute, and adding whatever remarks or explanations may appear to be necessary to place them fully before the reader.

20th July, 1730.—“ The said day the Provost, Baillies, and Council have sold to Robert Fisher, Dyster in Sanquhar, that piece of ground called

‘Sarah’s Frock,’ belonging in common to the Burgh, lying upon the water of Crack from the foot of the brae to the said water, and that for building a Waulk Miln with a House Steed and Milldams thereto, with free passage to and from the same, and that for payment of six shillings eight pennies of yearly Feu-duty.”

*28th May, 1743.*—“The said day the Provost produces an Act of the Justices of the Peace of the Shire of Dumfries anent the spinning of Woolen Yarn, which is read in Council, and the same is appointed to be intimat at the Mercat Cross upon the next Mercat Day in time of Publick Mercat, and also to be intimat at the Paroch Kirk door of Sanquhar the first Day there shall be Sermon, &c.”

*4th June, 1789.*—“The Magistrates and Council being mett for the purpose of laying a plan for making the street into a Regular line were unanimously of opinion that when any part of the said street was to be rebuilt that the same should run from the North Corner of the New Inn to the East Corner of Mr Barker’s house in a straight line, and the Houses behind said Line to be brought forward, and those that are too near the street of said Line to be taken back.”

*29th September, 1800.*—Previous to the election of the New Council, “a Protest was given in by Robert Whigham, Esq. of Hallidayhill, a member of the Town Council of the Royal Borough of Sanquhar, and present Dean of Guild of said Borough, Bearing that he did then at the Election of Magistrates and Council for said Borough of Sanquhar, for the year ensuing which was about to take place Protest that in case the persons following . . . all Indwellers in Sanquhar and present Members of the Council of the said burgh or any one of them should attempt to take it upon them to vote at the present election of Magistrates and Council, their votes should not be received and ought not to be admitted, in regard they were acting under a Corrupt and undue influence, and had lately entered into an illegal obligation and Combination subversive of the Constitution and freedom of the Election . . . and that they and each of them should be liable to him Jointly and Severally in all Damages, Cost, Skaith, or Expenses he might sustain or incur thereby.”

“The said day James Hamilton, a Member of the Town Council, and one of the persons against whom the above Protest of Mr Robert Whigham was taken, Averred that the same was false, and that no undue Influence was used against him or any of his Brethren.”

Mr Whigham then nominated seventeen persons for election, and a vote having been called, six persons voted for those nominated by him, whereupon he claimed that “having been approved by a majority of the legal votes they are the Persons who are now to be considered as the only legal and lawful Counsellors of this Burgh for the ensuing



year ; Therefore he takes Instruments in the hands of the Clerk."

"The said James Hamilton Protested in like manner against the said Robert Whigham, for the gross impropriety of clogging the Minutes with so much idle stuff, seeing his List of Council was rejected by a great majority, and took Instruments and craved Extracts."

What a fearful upheaval have we here, evidently the climax of a struggle between Whigham and Otto for supremacy. A typical example of the rivalries that spring up in the municipal bodies of small burghs. For weeks secret cabals have been held, wire-pulling has been diligently carried on, and every possible shift and expedient resorted to by each of the rivals, to capture the wavering Councillors and vanquish his adversary. And now the fateful day has arrived. Whigham, knowing that his opponent has outwitted him, flings down his protest on the table. It acts like a bombshell. The Councillors spring to their feet ; the angry rivals stand confronting each other, surrounded each by his supporters ; while the witnesses brought in for the occasion skulk timidly behind their principals. Hamilton, for himself and his colleagues, gives voice to the indignation with which they repel the offensive allegation made against them, winding up with a sentence, brief, pointed, and pithy, in which he pours contempt upon Whigham's protest, characterising it as "idle stuff." The latter, baffled and defeated, has to withdraw with what dignity he can muster in his humiliating position. It is to be regretted that one who had occupied the civic chair for the long period of sixteen years should have had to make his final exit in this fashion.

In the very beginning of the present century, the streets of the town were lighted with lamps, for, in 1802, the Council, recognising "the great benefit the Inhabitants of the town and other places receive from Lamps being regularly lighted and kept burning on the streets," agree that the expense of the same shall be defrayed from the town's funds, and offer

a reward for the discovery of those persons who are guilty of the “wicked practice” of breaking said lamps. In 1840 the hours fixed for lighting the street lamps, when there was not moonlight, were—“Until eleven o’clock, except on Sunday nights and Saturday nights—the former till ten o’clock, the latter till twelve o’clock.” Of course, they were lighted with oil till the introduction of gas in the year 1840.

*3rd October, 1812.*—For some reason not stated, the Town Clerk, William Smith, had been deprived of his burgess ticket, and, not being qualified to conduct the election of Council, as a matter of form he had to resign his Clerkship, and William Gordon, jun., writer in Dumfries, was appointed in his room. The same day Smith was re-admitted Burgess, and two days after, at the close of the annual election, he was restored to his office. Gordon was, therefore, Town Clerk for two days only.

*27th May, 1833.*—The Magistrates, now elected by the voice of the electors, and imbued with the reforming spirit of the age, or observing the drift of public opinion, “unanimously resolve for the future to throw the privileges of the Burgh open, to the extent of not exacting from any individual coming into the Burgh and keeping a shop or carrying on any sort of trade or business whatever, any of the fees or charges hitherto in the use of being levied from persons commencing business . . . but such person shall not be entitled to procure a formal admission as Burgess from the Magistrates without payment of the usual expense and upon the usual terms. The Council also recommend to the Trades of the Burgh to throw open their respective [crafts] to all and sundry without exception, and voluntarily to abandon their seals of cause for all time coming.” The Magistrates may have resolved to make a virtue of necessity, but at any rate their action, as persons professing Liberal principles, was consistent, and, on this ground, contrasts favourably with the action of their successors of a later time, who clung to their rights in regard to custom, till these were

taken from them by the Legislature. Prompted by the old Conservative spirit, a motion was made in 1835 to revive the ancient restrictions on trading in the town, limiting the freedom to such as were Burgesses, but the attempt was unsuccessful.

We now reach a period of disturbance and litigation, which kept the Council and the town itself in a somewhat lively condition, and for which two individuals, William Broom and Thomas Rae, were largely responsible. Mr Broom was elected the first provost under the reformed franchise. The list of votes given at the election were, until the Ballot Act was passed, recorded in the Minute Book, and, by a careful study of these lists, one can distinguish the little parties into which the Council and the constituency were, from the first, divided. In the year 1835, Provost Broom's list of candidates were all defeated by a sweeping majority. The Provost seems to have taken his defeat with a bad grace, and he resolved to play the dog in the manger, regardless of his statutory duty as Chief Magistrate, and his oath *de fide* as a Councillor. At the first meeting of the Council for the purpose of swearing-in the new Councillors, the Provost is noted in the minute as "being absent without any excuse." The three Bailies, who had been of the Provost's party, and had been defeated at the election two days before, declined to attend the meeting or preside at the election of magistrates. In this they were right, and the Provost, taking advantage of the fact that he was at the moment the only magistrate in the burgh, probably designed, by absenting himself, to put the Council in a fix ; but they were under the guidance of a wary clerk, Mr J. W. Macqueen, and the business proceeded without the Provost. It would appear that he thereupon, in a characteristic manner (for he was a good deal given to bluster), threatened to overturn the whole proceedings. The opinion of counsel was taken, and was in favour of "the validity of the late election under the peculiar circumstances under which it took place."

This seems to have *settled* the Provost for the time. He fell into the sulks, and never more during his tenure of office did he attend a single meeting of Council, except at the annual roup of the game on the moor, in which he was personally interested, and at the end, as presiding officer, when he was standing as a candidate for re-election. He, with his other nominees, was signally defeated, with the exception of one William Brown ("Singy" Brown, as he was nicknamed, being a singing-master), but so completely had the Provost his party under control that "Singy" declined office when he saw that his chief was defeated. In this undignified and humiliating manner did Provost Broom's connection with the Town Council cease—for a time. It was only for a time, for we find that, though he stood next year as a candidate and received only one vote, in the year following, 1838, the vicissitudes of party warfare which, in small country towns, are frequently as bewildering as the transformation scene of a pantomime, received forcible illustration in Broom's election, first as a councillor, and subsequently as Provost. A fresh *denouement* occurs during this second term of Mr Broom's Provostship, for in 1840 it is recorded that on the election of John Donaldson as Burgh and Council Officer, the Provost, who opposed his appointment, instantly intimated "that in consequence of this vote as to the officer, he, the Provost, now hereby resigned, and does resign the office of Provost *from the present moment.*" This incident exhibits Broom as of an impetuous, wilful disposition. He must have everything his own way, and when he is thwarted acts in a rash and precipitate manner. This is his last appearance at the Council board, but he continues to act as a thorn in the side of the Council for years after, in connection with business relations he had with them as an owner of part of the divided land on the muir and tacksman of coal. A year after, he applies for their permission to cut a Level up the Cow Wynd from the street to drain his coal workings. The Council accede to Mr



Broom's application . . . . "it being expressly provided and stipulated that the Council shall ever afterwards enjoy the privilege of the use of the proposed new Level, free of any consideration or compensation being claimable for such privilege." It was further stipulated that Broom should do nothing to disturb the previously existing level, which afforded a valuable supply of good water for the service of the inhabitants. Notwithstanding all these stipulations, the result was that the old level was tapped, and the supply of water ceased. This led to an angry controversy, but the Council, unable to make anything of Broom, had occasion to repent of the liberty they had granted him. Then, again, in a dispute with him in 1842, with regard to the portion of the town's lands held by him, which it was agreed to refer to arbitration. Broom named a Thomas Craig, his own sub-tenant, as his representative, a person who had a direct interest in the matter. The Council, impressed with the barefaced nature of Broom's proposal, agree to meet him on his ground, and "in the event of Mr Broom persisting in Mr Thomas Craig, his Tenant, being named Referee on his part, that the Council name Mr Thomas Rae, one of their tenants, as Referee on their part." Those who knew the men, and the relation of cordial hatred that subsisted between Broom and Rae, will appreciate the humour of the Council's proposal and the effectiveness of it as a counter move. That it was only meant as that is shewn from the fact that the minute goes on to say that "if Mr Broom will name a neutral person of intelligence and respectability on his part, the Council in that case appoint Mr James Dalziel, in Auchengruith, as their Referee." Rae was, as we have said, on bad terms with Broom. Between the two there was a great similarity of disposition. Both were almost incessantly engaged in petty litigations, and Rae ultimately ruined himself in this way. The Mr Dalziel whom the Council really wished to represent them was a person of a very different stamp, being a gentleman of great natural shrewdness, extensive know-

ledge, and experience, and, above all, of unimpeachable integrity. So great was the public confidence in his capacity and his unbending impartiality that very frequently he was called in *singly* to arbitrate between disputants.

Mr Broom's name again crops up in 1850, when he attempted to close the road across the muir, from the main-road towards Conrick, by building a dyke across each end of it. The Council "resolve that the dykes referred to at said road shall be thrown down and removed," which was done by the officer. Broom raised an action of Interdict, but subsequently withdrew it. At the same time he proceeded to quarry stones in his lands without the Council's permission, and this in the face of a decision obtained some years previously.

The Free Church congregation at Sanquhar had their own share of the annoyance and persecution to which the Church was subjected in many quarters. The attitude taken up by the Duke of Buccleuch towards the Church elsewhere rendered it plain that they need not expect any facilities from him. The difficulty of procuring stones for the erection of their Church was solved by the Town Council coming forward and offering them the liberty to quarry stones from the muir-lands. The place chosen was on Raefield, owned by the Thomas Rae already referred to. The fence was taken down, a road constructed, and considerable progress made in the work of quarrying, when Rae came down upon the Church authorities with an interdict. This raised the question whether those persons who had participated in the division of the muir lands were in the position of absolute owners, or had their rights confined to the surface, the minerals remaining with the town as superior. The Council resolved to defend the case in the name of the contractor, who had been served with the interdict. The Sheriff decided in favour of the Council, but Rae appealed to the Court of Session, and while the case was still in dependence "it was ascertained by the Council that Thomas Rae has proceeded

and caused the quarry at the muir to be filled up and levelled, and that the same thing has been done with the road into it, and that the dyke across the road has been re-built and the hedge re-planted, and that he has buried almost all the large quantity of stones which Mr Hair had quarried and put out in so filling up the said quarry." This incident shews what a resolute, fearless character Rae was. The majesty of the law even could not overawe him. The final decision was given against him, and another controversy which caused much bitterness in the whole district was closed.

*14th October, 1836.*—The Council resolved to present the freedom of the burgh to the youthful Duke of Buccleuch. On the 28th inst. he was admitted, and a Burgess Ticket, written on a stamp of £1 (his Grace's father having been a Burgess), was extended accordingly. The Council purposed presenting the Burgess Ticket to His Grace at the Holm, before he left the country, but that arrangement was not found convenient to the Duke, and a deputation consisting of two bailies and the clerk proceeded to the Castle with that object. On their return, they reported that "His Grace had been pleased to receive the Ticket in a very kind and affable and condescending manner; that the deputation had been treated with every mark of attention and respect; and that the Duke had expressed his satisfaction and gratification at receiving such a token of respect from the Sanquhar Town Council."

*6th June, 1854.*—The Provost laid on the table the invitation he had received to attend the opening of the Crystal Palace, London, by the Queen, on the 10th inst., and "the Council grant the sum of five guineas to the Provost to assist in defraying his travelling and other expenses."

## HONORARY BURGESSES.

The practice, now so common in the larger towns, of presenting the freedom of the burgh to men of distinction as a mark of honour and respect, had been practised by the Town Council of Sanquhar from the earliest times down to the year 1813. From that date, however, there is no instance of the freedom being conferred till 1854, when a descendant of the ancient Crichtons, the lords of the Castle, was a recipient of this honour. The Provost called a meeting of the Council "in consequence of hearing that to-morrow Lord Patrick James Herbert Crichton Stuart is to visit Sanquhar for the purpose of seeing this Locality, where his ancestors in ancient times resided, owned extensive possessions, and held influential sway, and under whose fostering auspices this Burgh was originally created a Burgh, and obtained all its rights, privileges, and immunities." The Council unanimously resolved to present "Lord James Stuart with an Honorary Burgess Ticket, as the only mark of respect which it is in their power, in their corporate capacity, to bestow." This is the last entry on the roll of Hon. Burgesses, which will be found in the Appendix.

A reference to the paragraph on the town lands will shew that it was about this time that these were laid out in a farm, fenced, drained, and a steading built. In these important works, the Council were guided and advised by Messrs Dalziel, Auchengruith, and Kennedy, Brandleys, in agricultural matters, and by Mr Archibald Brown in regard to all buildings. These gentlemen, having declined to accept any remuneration, were entertained to dinner by the Council on 22nd March, 1858, "in acknowledgment for their very useful services."

In addition to the settlement of their land, the Town Council at this period promoted other works of public utility. In 1857, they resolved to procure a new bell for the Town Hall, the Town's funds to provide one-half of the sum neces-



sary, the remainder to be raised by subscription. At next meeting a subscription of £25 from the Duke of Buccleuch towards this object was intimated, and the Council acknowledge their grateful sense of the Duke's liberality in a matter in which they take a lively interest. The Council had previously in the same year erected a new clock in the Town Hall at a cost of £50, the face of the old clock being nailed up on the end of the Town Hall to be used as an advertising board ; and likewise built a new stair with iron railing, while they had the interior thoroughly repaired and painted at a cost of £70. They had also obtained a satisfactory settlement of the Custom question with the Railway Company. This energetic and enterprising Council was composed of the following members :— Provost John Williamson ; Bailies Samuel Whigham and William Kerr ; Dean of Guild Walter Scott ; Treasurer Geo. Osborne ; Councillors Archd. Brown, Thomas Shaw, Alexander Simpson, and Robert Stoddart.

In 1858, the last attempt to work coal in the vicinity of the town was made by Mr George Clennell above the railway, close to Matthew's Folly road, but without success. The attempt was speedily abandoned. It was in connection with a claim by the Council against Clennell for coal abstracted from underneath the road, which they claimed, that the ominous discovery was first made that *the Charter was lost*. This announcement was made at a meeting held in February, 1860, and created the utmost consternation, not only in the Council, but outside. The Town Clerk, Mr J. W. Macqueen, stated that the Charter had never been in his possession, and produced a list of documents which he had received from his predecessor, Mr Smith, in which it did not appear, but several copies of translation were in his possession. This was a vital matter, and the Council instituted a search in every quarter where there was the faintest hope of its recovery, but in vain. The wildest conjectures were indulged in by the townspeople as to how the precious document had been spirited away, but these did not assist in any way to its

finding. At length, after fruitless inquiries, the hope of its recovery was abandoned, and an action was raised in the Court of Session, in 1862, to prove its tenor, with the view of obtaining a new Charter. The case for the Council was as follows :—

I. A manuscript volume exhibited by Samuel Halkett, Keeper of the Advocates' Library, entitled "Juridical and Historical Collections," contained a writing intituled "Copie of the Charter of Ereccion of the Toune of Sanquhar in a Brugh Royall, dated in 1598."

II. Deposition of David Laing, Librarian to the Society of Writers to Her Majesty's Signet, to the following effect—I am well acquainted with the handwriting of Lord Fountainhall, who was one of the Senators of the College of Justice from 1689 till about the time of his death in 1722. I know his handwriting from having edited three printed volumes of historical notices, selected from his manuscripts. This was done for the Bannatyne Club. Being shewn the manuscript volume exhibited by the preceding witness, Mr Halkett, and the before-mentioned writing therein contained, depones--The title of this writing and the marginal note at the commencement thereof are both in Lord Fountainhall's hand-writing. The following docquet at the close of the Charter is likewise, I am satisfied, in Lord Fountainhall's hand-writing :—"I have likewise seen the procepect furth of the Chancery of the same date w<sup>t</sup> this Charter, for infesting the said toune of Sanquhar, item, their seasine following thirupon. The license granted by my Lord Sanquhar, mentioned in this Charter, is only this :—I, Robert, Lord Creighton of Sanquhar, wills and consents that the brugh of Sanquhar (which was of before ane brugh of barony), be erected now in a free Brugh regall, with all immunities and privileges His Maty. shall think fit to give thirto. In witness whereof, written, &c. Other licenses bear a reserva'on to the former baron of his few-duties and casualities, but this contains no such clause, *vide* pag. seq."

III. W. O. Macqueen, town-clerk of Sanquhar, gave evidence that the Charter of erection of the burgh of Sanquhar as a royal burgh, the relative precept for infestment, and the instrument of sasine, had gone amissing, and that it was a tradition in the town-clerk's office that these writings had for some particular purpose, unknown, been sent out of the custody of the town-clerk. The time when this was believed to have occurred was in the latter part of the eighteenth century, during the clerkship of John Crichton, who held office from 1789 to 1807. This opinion is founded on the fact that, in an inventory drawn up by the said John Crichton, while he was town clerk, of the principal papers, books, and others kept as records for the burgh of Sanquhar, there is an entry of the original Charter as in his possession at the time, but there is no mention of the said Charter in the inventory of papers delivered by him in 1808 to his successor in office, Joseph Gillon.

Not only did Mr M'Queen testify that the whole archives of the burgh had been diligently searched, but that the whole papers of the said John Crichton, and also of James Crichton, his predecessor in office, which were then in the possession of Mrs Otto, Newark, near Sanquhar, had likewise been examined without a trace of the missing documents being found. Further, a search of the papers at Eliock House had been made in 1827, by Sheriff Veitch of Lanarkshire, for the benefit of a friend engaged in writing a history of Dumfriesshire, but no trace had been found of the said charter or precept. The tenor of the original charter having in this way fortunately been preserved by the diligence of Lord Fountainhall, the Council were successful in obtaining a Charter of *Novodamus* on the same lines at the hands of the Supreme Court, and were thus relieved from the position of embarrassment in which they found themselves when the loss of the original charter was made known. The process of proving cost £328 5s 3d.

This was an anxious time for the town, for a serious claim

was made in 1860 by the Duke of Buccleuch as Titular for arrears of stipend and interest due by the Town on their lands. How this had been allowed to fall into arrears is not stated, but similar claims were made upon all the small heritors, and the sum being in each case pretty considerable, a feeling of soreness was created in the minds of those who had this claim unexpectedly sprung upon them. The Town Council gave instructions to negotiate, on the basis of the claim not reaching further back than the division of the Muir in 1830, and of the interest being at the rate of three per cent. per annum. The Duke lodged a claim for £225 15s 7d. At the same time, a counter claim was made by the Council against the Duke for arrears of feu-rents for lands held by His Grace from the town. After laboured negotiations, and a proposal to settle the respective claims by arbitration having fallen through owing to a failure to agree as to the terms of the submission, directions were given in 1863 to the Town's agent "to proceed with their action against the Duke of Buccleuch, leaving it to His Grace to constitute his counter claims as he may be advised." The Court of Session granted decree in favour of the town, finding it entitled to receive from the Duke one thousand, one hundred and fifty-six pounds, one shilling and eightpence sterling, being amount of rents and interest due to them. Agents' expenses amounted to £159. On the other hand, the Duke was successful in his plea against the town for stipend, the sum to which he was found entitled being £110 5s 11d. The expenses incurred were £338 14s 2d.

The business of the town was now in a greatly improved condition. Their property was all in good order. The Council had procured a new Charter, the heavy litigation, which had caused them many an anxious thought for years, was now happily brought to a close, and they could therefore breathe more freely.

*7th October, 1868.*—The Council passed a minute expressing their abhorrence of the assassination of President



Lincoln, and their sympathy with the American people and Mrs Lincoln. They received, in return, from the United States Legation in London, a copy of the appendix to the diplomatic correspondence of the United States of 1865, as a testimonial of the grateful appreciation of that country.

*November, 1868.*—The introduction of a regular system of sewerage gave rise to a preliminary controversy of a very bitter kind. The subject is not a savoury one, and we will therefore not dwell upon it. The opposition was directed, not against the policy, but against the method of proceeding, in which the promoters of the scheme were not altogether prudent. At the next occurring election this was made a test question, the result being that the Common-sewer party, as it was called, were defeated, and the proposal received for a time its quietus. It was renewed some years later, under happier auspices, and Mr Gilchrist-Clark, for the Duke of Buccleuch, agreed most generously to co-operate in this desirable reform. He offered to construct the drain from the South U.P. Church, whence His Grace's property occupies one side of the street, to the townfoot, and thence to the river Nith, a system of filters, near the old castle, being also constructed at His Grace's expense. This offer so much reduced the cost of the undertaking as to make it practicable for the Council to pay their part out of the common good of the burgh. In this way it was carried through at last with general consent.

*2nd September, 1872.*—We have seen what a large revenue was enjoyed by the Council in the early years of the present century from their lordship on coal, and ever since that time many of the inhabitants had cherished dreams of fabulous wealth still lying beneath the surface of their lands, forgetful of the fact that, in its later stages when it was being worked, the coal had proved altogether unremunerative, and had been ultimately abandoned owing to the "troubles" which were encountered in the workings, and entailed no end of loss and disappointment. The belief in profitable mining

being still possible was given voice to in the Council in this year, and it was resolved to take the opinion of an expert on the subject. That opinion was favourable, and the field was advertised. Two offers were received. It was ultimately agreed that trial bores be put down by one of the offerers at the mutual expense of himself and the Council. The boring failed to find a workable coal, and operations ceased. The amount spent in this venture was about £100. A proposal was made to continue the work, and the sense of the inhabitants was taken by a plebiscite, when out of 150 papers sent in only 34 voted for further boring. The journal of the bore was subsequently submitted to a skilled engineer in Edinburgh for his opinion. He advised the discontinuance of further search, whereupon the project was abandoned.

*March, 1879.*—Another unfortunate enterprise was that of attempting to convert the Green Loch into a meadow. The authors were very sanguine. So confident were they of success that they were content to propose the treatment of only about an acre at first. This proved the proverbial thin end of the wedge. Gradually the scheme developed till the whole area was included. And all this in face of the unanimous opinion of several of the most prominent farmers in the district that the nature of the ground was such as to make its conversion into a meadow hopeless. The keen controversy that had arisen over this scheme was now embittered by the refusal of the dominant party in the Council to allow the curlers to dam the loch during the winter months, on the plea that to flood the ground would jeopardise the working of the drains, and, therefore, the success of the whole experiment. The curlers pleaded in vain that they had received guarantees from the Council that nothing would be done to limit their privileges. The ground upon which so much had been spent shewed no signs of becoming much more productive than it had previously been, and what between the dissatisfaction of the inhabitants over so much money wasted and the indignation of the curlers over the

loss of their ancient privileges, the Council had a hot time of it. With the view of pacifying the latter, various schemes were proposed for providing them with a substitute for the Green Loch, but they kept clamouring for their old loch, and prophesied failure to each successive proposal of the Council. The opinion of five farmers of the neighbourhood was asked by the Council as to whether the flooding of the loch by the curlers would injure the improvements. Their answer was that it would not, with the exception of the lime that had been laid on the ground. Determined not to yield, but conscious that the curlers had claims upon them which they could not ignore, the Council set to construct an embankment and sluice so as to enlarge the Black Loch, and spent a considerable sum in so doing. The attempt proved a failure, the area of that loch being only slightly enlarged for the time, and ultimately, in spite of the engineering works, it shrunk to its former size. With the annual election of Councillors came the day of reckoning. The indictment included the boring for the coal as well as these agricultural experiments. Lively election meetings were held beforehand, and the election was keen and bitter. The old party was turned out. Some did not care to face the ordeal of election, and retired, and the bolder spirits who went to the poll were decisively defeated. Another stormy period of municipal history thus terminated.

Still another question which caused some excitement and bad feeling during this period was the powers of the Dean of Guild, which arose in connection with the unroofing of a small house at the Corseburn, which stood out on the line of street beyond those on either side of it. The Dean considered that he was entitled to prevent the proprietor from improving the house, and increasing its stability; in fact, that the roof having been taken off, the house should be taken back to the general line. He brought the matter before the Council for advice and direction, but they left it to him to act on his own discretion. Interdict was applied

for, but the Sheriff's decision was against the Dean. The respondent then raised a claim for damages.

*4th April, 1881.*—A movement was now on foot for the erection of a new Public Hall by means of a Limited Liability Company, and a letter was sent by the Chairman of the Company asking the co-operation of the Town Council in the attainment of this desirable object. For some unaccountable reason a large section of the Council looked askance at the movement, and strangely enough when the sense of the inhabitants was taken the majority approved of their attitude. The Council, thereupon, declined to have anything to do with it, the excuse being that the finances of the town had been brought into such a state that they were not in a position to subscribe. The resolution of the Council, whether prompted by duty or inclination, need not, however, have affected the support by the community individually of an object for which there had been a recognised necessity for many years. In truth, no public meeting or entertainment of any importance could now be held in the town owing to the withdrawal by the educational authorities of the use for such purposes of the schools. It was in these circumstances that the movement by gentlemen in the neighbourhood, aided by a few of the more enlightened of the townspeople, for the erection of a hall commensurate with the needs of the population and an architectural adornment to the town was received not only with apathetic indifference, but with a thinly-veiled hostility, and only a very few subscriptions were obtained in the burgh. Happily the promoters were not discouraged by this antagonism. It was resolved to proceed by the formation of a Limited Liability Company, with shares of £1 each. The matter was pushed with considerable energy, and at length nearly 1100 shares were subscribed. A most eligible site at the junction of the two roads behind the old Town Hall was obtained from the Duke of Buccleuch at a nominal rent, whereon a handsome hall, with ante-rooms and keeper's house attached, was erected. The building has an elegant



ornamental front looking down the street, and measures 80 by 40 feet. The ground is enclosed by a parapet wall and iron railing. The Hall was opened on 16th January, 1882, with a grand concert given by the Dumfries Philharmonic Society, conducted by Sheriff Hope. When all had been completed, it was found that about £500 would be required to clear the building of debt, and it was resolved to endeavour to raise this sum by a bazaar, which was held on the 22nd and 23rd October, 1885, and proved successful beyond all expectation. Contributions poured in from all quarters, and, when the opening took place by the Duke and Duchess of Buccleuch, the stalls were found to be loaded with materials of great richness and beauty. It was feared that these would never be disposed of, but a different spirit now animated the whole community. They had realised the great advantages the town would derive from this institution, and they made ample amends for their former apathy by co-operating in the most hearty manner to secure its success. The Hall was well filled both days, and on the evening of the last day of the bazaar it was literally packed with an eager crowd, by whom the stalls were effectually cleared. The drawings amounted to over £1130. The debt was discharged, various improvements on the original design were carried out, and the balance of £300 was invested. By a provision of the original prospectus of the Company, funds received, other than shares, rank as capital, and the dividends thereon are to be devoted to some local object of a public and unsectarian character; so that whatever dividends may be declared will be divisible almost equally between the shareholders and the public.

*February, 1883.*—The propriety of having a fire-hose was now urged, and a proposal made to raise the amount by public subscription, this being a period of enforced economy on the part of the Council. The public, however, did not respond, and some time after, the funds of the Council having somewhat recovered, the hose was provided by them.

11th September, 1883. — The Council subscribed five guineas to the National Memorial to the Duke of Buccleuch, and a further sum of £41 10s 6d was collected in the district by private subscription for the same object.

22nd January, 1884.—A new source of wealth in the Muir was now supposed to be discovered in the form of a seam of Fire-clay. A sample was submitted to a firm of potters for experiment, by whom a variety of goods was manufactured with it. Proposals were made by another firm for its working, but these were not satisfactory, and it proved a failure.

6th December, 1889.—These extracts are brought to a close with a notice of the adoption of the Police Act, and the subsequent application to the Sheriff for the extension of the boundaries of the burgh, which was granted. This important step was intimately connected with—was the natural complement of—another movement which had originated outside the Council, to procure *building facilities* from the Duke of Buccleuch and the other landowners in the burgh and immediate neighbourhood. The first step in this direction was in 1878 when the Council, acting on the suggestion of certain inhabitants, petitioned the Duke on the subject, but nothing came of it. In the interim, however, the question had assumed a different aspect. It had grown from being a local till it had become a national question. The pent-up condition of great masses of the population in our large towns was engaging the attention of leading public men, and by-and-by the question was introduced into the House of Commons. The whole subject was discussed on various occasions, and it was seen that the views, not only of statesmen, but also of the larger landowners, had undergone an important change. The majority of the latter had hitherto stood upon their abstract rights, and had shewn no great readiness to assist, but rather an inclination to discourage, the development of towns and the consequent increase of population ; but now their tone was altered. Local interest was stirred by the increase in recent years of summer visitors

to Sanquhar, and its growing popularity as a health resort. House accommodation was not sufficient to meet the demand, and there was no opportunity afforded for the erection of houses suited for those persons, natives and others, who might be disposed to take up their permanent residence here. A public meeting was called, at which the matter was discussed with great interest ; negotiations were opened with the Duke of Buccleuch, and His Grace received in November, 1889, a deputation, who laid the case before him. The Duke, to the satisfaction and delight of the deputation, declared his willingness to abandon the policy that had hitherto prevailed on the estate with regard to building facilities, and to grant perpetual feus. His Grace, in his remarks, shewed that he had an enlightened conception of the duties of landowners in regard to the housing of the population on their estates, and more particularly of the working classes. The belief was fondly cherished that this interview marked a new departure, which would be fraught with the greatest benefit to the town, and steps were taken for forming a Building Society. Meanwhile, the *conditions* of the feus were anxiously awaited, and a keen feeling of disappointment prevailed when it was learned that these were of such a nature as to altogether exclude working men from the benefit of the scheme. The feu-duty was considered, for such a place as Sanquhar, exorbitant, and the stipulations otherwise as to the obligations of feuars were of such a nature as to effectually frustrate His Grace's professed good intentions with regard to the dwellings of the poor, and to prevent anything more being heard of the movement. The prevailing opinion in the district, therefore, now is that in legislative interference alone lie the hopes in this connection of communities so situated as that of Sanquhar.

## THE COUNCIL HOUSE.

The new or present Council House was erected in 1731. In that year "the Provost, Baillies, and Council considering that the Tolbooth of this Burgh is very insufficient and almost ruinous, and that it is absolutely necessary that a New Tolbooth be built," appointed a general meeting of all the Council, Deacons of Crafts, and Heritors within the Burgh to be held "against this day eight days, those that are within the Burgh to be present under the penalty of ten merks Scots." At this meeting "it was moved that the situation of the said Tolbooth should be determined by publick vote, which was agreed to, and the vote stated accordingly. It was carried by a plurality of voices that the present situation was the most proper; and, considering that some pretensions are made to the Volts below the said Tolbooth, and to the vacant ground at the end thereof, therefore they appoint all Pretenders to produce their rights that the same may be seen and considered how far they are good, and Recommend to the Provost to make a Draught of the said Tolbooth and steeple to be built at the end thereof."

There is no record of the building of this first Tolbooth, but in all likelihood it was erected about the time when Sanquhar was created a Burgh of Barony, in the latter part of the fifteenth century; for, so far back as 1682, a petition was presented to the Royal Convention of Burghs for a grant in aid of its repair. Nor do we know anything of its style of architecture; but probably, like its successor, it was more notable for strength than elegance.

The present Council House is a strong, substantial structure of two storeys, surmounted by a bell-tower. The walls of the tower are over three feet in thickness. Dr Simpson, in his History, quotes from a document, the nature of which, however, he does not specify, which records a resolution similar in terms to the above, and indicates that the town house was put up by the Duke of Queensberry at his own expense, on a plan submitted by his Grace. Now,



the authenticity of this document is doubtful, from the fact that the terms of the resolution which it contains, though they resemble, do not correspond with those found in the Council Minute Book. Further, it is dated 1735, and gives the name of Abraham Crichton of Carco as Provost, whereas Abraham Crichton of Carco was only Provost from May to September of 1734. Nor is there any trace of an acknowledgment, which, it is natural to suppose, would have been made, of the Duke's great service to the town if he did build the Council House. Be that as it may, there is no doubt that the stones were taken from the old Castle, and it is certainly a matter of regret that the Duke, and for that matter the people of Sanquhar, should have had so little antiquarian taste, and so little respect for the interesting historical associations of the ancient peel that they should thus have turned it into a quarry.

Grose, in his "Antiquities," says—"This Castle was the chief residence of the family of Queensberry. . . . His son not having the same predilection for the Castle it was neglected, and suffered to be stripped of its leaden roof, and its materials torn down for other buildings, so that in a few years not a trace of its former magnificence will remain. This is the more probable as its vicinity to the borough of Sanquhar makes its stone extremely convenient for erecting houses in that place."

Not only was the stone for the Council House found at the Castle, but probably other material as well. At the repair of the dome of the tower some years ago, it was found that the covering of lead had belonged to another building, probably the Castle, where it had covered one of the towers or turrets. The lead had been found too small for the tower of the Council House, and had been enlarged by the addition of a piece several inches in depth, and of a different thickness, carried right round the bottom.

The ground storey contains several vaulted chambers, which were used as the jail. Those in the centre, under the

tower, were entered—first by an iron gate, then by an inner door, and, in the space between these, prisoners took air and exercise. The room on the south-west side is of more modern style, and is that of which the magistrates gave the free use for many years to a succession of schoolmasters. During the construction of the railway it was let to one of the contractors for an office, a door being broken out in the wall for his convenience, but to the disfigurement of the building. On the same side there has been a door in the upper storey which has been built up. Both these doorways now do duty as windows. Most of the windows were protected with stanchions, but these were removed in 1846. The upper storey is reached by a double stair, which would appear to have been unprotected for a considerable time, for in 1808 the Council resolved to repair the stair, “*and to fix an iron railing thereon.*” From the vestibule access is had to the three rooms, that to the right being the place of public meeting, where the periodical small debt courts were held, and which is now used as a recreation room. To the left is the Council chamber, which contains the library, and is used as a reading room. In the centre is the Clerk’s chamber, so called because in it were kept the records of the Burgh. In 1781 the Magistrates and Council made arrangements for fitting up the Clerk’s chamber with doors and shelves, and it is stated that “the most part of the Records is this day Lodged in the said Chamber in the Press with the Iron gate and shelves in which there is three Locks and in the other Press with the wooden door one Lock which is ordered for the Dean of Guild for Keeping weights and other necessaries, which Key he is to keep, and the three keys upon the Iron door one of them Lodged with the Provost, and the two other keys one with each of the eldest Baillies.”

From the corner of the vestibule springs the narrow stair leading to the clock and bell and to another jail—a room under the roof, which contained two beds. This room was lighted by a sky-light, which was not fastened. The more

daring of the prisoners, therefore, had no difficulty in going in and out as they pleased. Being often young fellows of the town who had got into a scrape, they had no temptation to make their escape, for, unless they left the town, they would only have been apprehended again; but they contrived to lighten their confinement by nightly escapades, for, clambering on to the roof, they would work their way round to the back, where a smithy stood close to the wall, by which they easily reached the ground, and spent the greater part of the night with their friends, or perhaps their sweethearts, returning to their place before daylight, nobody being a penny the worse or the wiser. An instance of the kind is related in an old magazine, where we read that "the beadle of the parish of Durisdeer was imprisoned in the Sanquhar jail for a small debt about three o'clock in the morning, and made his exit the same afternoon through the window of his apartment. At dusk the same evening he returned, and attempted to effect an entrance through the aperture by which he had made his escape, but not finding that practicable, on account of a huge bundle of blankets he had lashed to his back, he waited upon the jailer, and requested the favour of him to throw open the portals for his re-admission, at the same time assigning as a reason for taking French leave in the earlier part of the day 'that the nichts waur grown gey cauld noo, an' he thocht he wauldna' be muckle misst, till he steppit his waas hame, an' brocht up twa three pair of blankets to keep him warm at e'en.'" Other prisoners, who were not nimble enough for such an escapade, had the rigour of their situation relieved through an ingenious method by which, with the co-operation of their friends outside, they managed to secure a measure of the comforts of life. The prisoners do not appear to have been searched on their committal, and it was no uncommon thing for them to be provided with a stout string, which they let down through the window and over the slates to the ground, where friends were in readiness to attach a basket or a bottle,

or both, and thus they had a jolly enough time of it; indeed, some of them used to say they were never so well off as when they were in durance vile.

There was also, as has been said, a jail on the ground floor. If the upper jail was a free and easy institution, this was a tight enough place with its heavy oaken door and grated windows. On one occasion Henry Wright was its inmate. Henry was a mischievous dog. He set fire to some straw that was in the place, but the fire spread beyond his calculations, and he was in imminent danger of being burnt or suffocated. Smoke was seen issuing from the window, and Henry's face, white with terror, and his voice calling loudly for help, speedily drew a crowd of people, and he was rescued. He proved in after life a dreadful pest, wandering up and down the country from London to the north of Scotland, and if a single native of Sanquhar were settled in any town, Henry would contrive to find him out. Nobody ever could understand how, even in the labyrinths of London, he would pursue his search till he had succeeded. And Henry was "none blate." No matter though it had been the most elegant mansion in the city, he would march boldly up to the front door and pursue his inquiry. His mission, of course, was a begging one. Everybody served him instantly so as to get the ragged wretch away, and he knew it, and, therefore, the more aristocratic the locality so much the better for Henry's purpose. He had an iron constitution, which he wasted in a long life of continuous debauchery. In his later years he cost the parish hundreds of pounds in relief afforded to him in various towns where he had broken down. Time after time was he removed to the poorhouse, but his free, vagabond spirit could not brook the discipline and restraints of such a place, and so soon as he could crawl he was off. He struggled hard to keep on the road, but old age and infirmities compelled him to surrender at last, and, ultimately his mental faculties giving way, he was removed to the Asylum at Dumfries, where he died three years ago.



In the year 1857, the Council erected a new clock and bell in the Tower at a cost of about £100, to which the Duke of Buccleuch subscribed £25.

In 1860, the old smithy which stood behind the Hall, and by which the prisoners from the upper jail descended, was removed. The smithy was long the workshop of John Hyslop, "the Convener," as he was called. The boundary of the burgh ran through between the hearth and the study, and so it came that the Convener could, as he said, stand with one foot within and the other without the burgh, heat his iron without and hammer it within without moving from the spot.

#### SANQUHAR BRIDGE.

A bridge over the river Nith, opposite the town of Sanquhar, has existed from time immemorial. It is quite natural to expect this, for Sanquhar was in the natural line of route between the eastern and western sides of the country. The glens up Crawick and Mennock gave access to the valleys of the Clyde and Tweed and all the east country, while, on the western side, there was a mountain path over the Whing, leading to the head of the valley of the Ken, which formed a gateway to the whole territory of Galloway. A bridge at Sanquhar over the river was therefore all that was necessary to complete the communication, and, though the passenger traffic could not be great in a thinly-populated district, there would be a large traffic in cattle and sheep along this route. There is a drove road still in existence, which forms a very direct communication between east and west. Mention is made in the Charter of the Burgh in 1598 of a bridge, which must then have been in existence. This document grants to the Provost, Bailies, Councillors, community, and inhabitants of the burgh, and their successors for ever, "the bridge of the said Burgh." Again, the bridge is mentioned in an Act of the Scottish

Parliament, passed in 1661, which sets forth its importance to the whole of the lowlands of Scotland. The Act runs as follows :—

“ A.D. 1661. Act in favours of the Burgh of Sanquhar.—Our Sovereign Lord and Estates of Parliament, takeing to the consideration a supplication presented to them by Johne Williamson, Commissioner for the Burgh of Sanquhar, in name and behalff of the said Burgh, Shewing that the said Burgh of Sanquhar, being situat and builded upon the Water of Nyth, ane verie great considerable river, which in the Winter tyme is nowayes passable at the beist dureing the tyme of any raine or storme. The bridge which wes therupon being now totallie fallen down and ruined, which is very prejudiciall not only to the said burgh, but also to the haill cuntrie neir the saime, and all others who have occasion to passe that way, who sumtyme will be forced to stay three or four dayes er they can passe over the said water. And the said burgh, thro the calamities of the tyme and great sufferings they have had, are now redacted to such povertie as they are noways able to build up the said bridge, which so much concernss the weill of the said burgh and the publict good of that cuntrie. And, therefor, craveing ane recommendation to the severalle presbtries within this kingdom upon this side of fforth (the river Forth) for help and supplie for building up the said bridge, which so much concernes the weill of the said burgh and all that Cuntrie. And also seeing that such a contribution will be unconsiderable for so great a work, therefor also craveing ane certaine small custome to be payed at the said bridge for such years and off such persones and goods as should be thought fit. And having considered ane testificate of verie many Noblemen and Gentlemen in the shire and circum-jacent bounds, Testifieing the necessity and conveniencie of the said bridge, and haveing heard the said Johne Williamson thereanent, who in name of the said burgh, had undertaken the building of the same bridge within the space of two years. And haveing also considered the report of the Commissioners of Parliament appointed for bills and tradeing (to whom the said mater was referred) thereanent, His Majestie, with advice and consent of the said Estates of Parliament, Have ordained and ordaines ane contribution and Voluntar collection to be made and ingathered within all paroches, both in burgh and landward, on the South side of the water of fforth, for building of the said bridge. And that either personally or parochially, as the Magistrats of the said burgh shall desire. And hereby Seriously Recommends to and require all Noblemen, Gentlemen, Magistrats and Ministers of the law and gospell, within the said bounds, to be assisting to the said Magistrats of Sanquhar for so good a work, and for ane liberall Contribution for that effect. And seeing that it is expected that the fore-said collection will not be so considerable as to defray the charges of so great a work, Therfor His Majestie, with advice and consent foresaid, hath given and granted, and hereby give and grant, to the said burgh, ane

custome to be lifted by them, or any other they shall appoint for uplifting thair of, for the space of Twentie-seven yeers after the building thair of, at the rates following—viz., for ilk footman or woman, two pennies Scots, for ilk nolt beast or single horse, four pennies, for ilk horse with his load or rydder, six pennies Scots, And for ilk sheip two pennies Scots money. And ordaines all passengers whatsomever to answer, obay, and make payment of the said custome, at the rates abovewrin, to the said burgh, and their collectors thair of, dureing the space above-mentioned, but ony obstacle or objection whatsomever. With power to the said Magistrats to put this Act to dew execution, conforme to the tenor thair of in all points."

It was across this old bridge, referred to in the recited Act as then "totallie fallen down and ruined," that the unfortunate Queen (Mary) had been conducted by Lord Herries in her flight from the disastrous battle of Langside on 13th May, 1568. Tradition has it that she rested in Lord Crichton's town house in Sanquhar, a two-storey building with circular stair behind, the site of which is now occupied by the Royal Bank. It was a hurried flight, and the Queen, in a letter, complains that she had "suffered injuries, calumnies, captivity, hunger, cold, heat, flying without knowing whether fourscore or twelve miles across the country without once pausing to light and then lay on the hard ground having only sour milk to drink and oatmeal to eat without bread, passing three nights with the owls"—truly a lengthy catalogue of woes. Having crossed the bridge, she was conducted over the Whing, continuing her flight by the Ken and Dee to the sanctuary of Dundrennan Abbey, on the coast of Kirkcudbright, whence she effected her escape into England, never to return.

The new bridge, for the erection of which the above Act made provision, fell in the course of time into disrepair. It crossed the river at the foot of the brae which leads from the town round the washing green, and a portion of the abutment on the Sanquhar side still remains. It lies between two thorn trees, and is concealed from view by brushwood, but when the rubbish and undergrowth are cleared away the foundation is easily discoverable.

A foot-bridge was erected by the late Mr Williamson of Barr about the year 1810 ; and it is interesting to note that, only a few months ago, a person died in Sanquhar who, when a boy, fell accidentally from this foot-bridge into the river, and was rescued by a dog. Subsequently, when the coal on Drumbuie farm came to be worked, a wooden bridge for carts was erected. There was an iron tramway to guide the carts over, and a road was made leading down from the turnpike, which is still called "The Coal Road." This wooden bridge fell into a dangerous state, and in the year 1855 the present handsome structure was erected by the Road Trustees on a site about fifty yards farther up the river, thus cutting off the awkward turning of the road as it approached the bridge. The key-stone of the bridge was laid by Miss Otto, Newark.



## CHAPTER VIII.

### SOCIAL HISTORY.



ALL through the long period embraced in the sixteenth, seventeenth, and the first half of the eighteenth centuries, the social condition of the people underwent little or no change. They had maintained a gallant and successful struggle against the power of their Southern neighbours. "How heroic," it has been justly said, "was the war of independence! Its true majesty consists not in a chance triumph like Bannockburn, but in the ardent and sustained devotion to an ideal, in the unfailing courage with which the nation arose again, and lived and fought after disasters that might well have been mortal, as they seemed, in the unbroken unity of purpose that compacted all ranks and all conditions of men into one vigorous, self-sufficing organism." But though they had thus, by a self-sacrificing gallantry which has attracted the admiration of all succeeding generations, maintained their country's liberties, and though the principle of freedom in the abstract was well enough understood by them, still, during the period that succeeded, down to the middle of the eighteenth century, personal freedom was a privilege of which the common people throughout the country knew little or nothing. They had won their country not for themselves, but for the chieftains and lairds. They had successfully resisted the English yoke, only to fall under the yoke of petty tyrants of their own flesh and blood. These barons, armed with feudal power, were ignorant and over-bearing,

tyrannical and cruel. The Government was not yet strong enough to keep them under control, and the people who lived within their domains were entirely at their mercy. They lived in strongholds, whose grim walls, grated windows, and iron doors bore testimony to the fact that it was on brute force alone they relied for the maintenance of their position. Within these castles or keeps they led a comparatively idle life, and sallied forth at intervals, followed by their half-naked, half-starved menials, to plunder a less watchful neighbour, or to execute reprisals for a raid perpetrated upon themselves on some previous occasion. Perhaps the last instance of these sanguinary encounters that occurred between neighbouring lairds in this part of the country is that which was fought out at the Moss of Knockonie, which is a portion of the farm of Coshogle, and, being in the ancient parish of Kirkbride, was annexed, as is elsewhere explained, to the parish of Sanquhar, the remainder of Coshogle being added to the parish of Durisdeer. The following quaintly worded account of the affray is derived from Pitcairn's Letters :—

“A small private war between the lairds of Drumlanrig and Cashogle came to a bearing this day (May 12 1621), at the Moss of Knockonie. This moss belonged to David Douglas, brother to Drumlanrig, but Cashogle had always been allowed to raise peats from it for his winter fuel. The two lairds having fallen into a coldness, Cashogle would not ask this any longer as a favour, but determined to take it as a right. Twice his servants were interrupted in their operations, so he himself came one day to the moss, with his son Robert and thirty-six men or thereby, armed with swords, hagbuts, lances, corn-forks, and staves. Hereupon the laird of Mouswald, a brother of the proprietor of the moss (who was absent), sent a friend to remonstrate, and to urge upon Cashogle the propriety of his asking the peats ‘out of love,’ instead of taking them in contempt. The Cashogle party returned only contemptuous answers, ‘declaring they would cast their peats there, wha wald, wha wald not.’ Some further remonstrances being ineffectual, Drumlanrig himself, accompanied with friends and servants, came upon the scene, shewing that he had the royal authority to command Cashogle to desist. But even this reference failed to induce submission. At length the laird of Mouswald, losing temper, exclaimed—‘Ye are ower pert to disobey the king majesty’s charge: quickly pack you and begone.’

“ ‘Immediately, ane of Cashogle’s servants, with ane great kent (staff), strak Captain Johnston behind his back, twa great straits upon the head, whilk made him fall dead to the ground with great loss of blood. Then Robert Douglas (son of Cashogle) presentit ane bended hagbut within three ells to the Laird of Drumlanrig’s breast, whilk at the pleasure of God misgave. Immediately thereafter, Robert of new morsit the hagbut, and presented her again to him, whilk shot and missed him at the pleasure of God. Robert Dalyell, natural son to the Laird of Dalyell, was struck through the body with ane lance, who cried that he was slain ; and some twa or three men was stricken through their clothes with lances, sae that the hail company thought that they had been killed, and then thought it was time for them to begin to defend themselves ; whereupon Robert Douglas and three or four of his folk being hurt, was put to flight, and in flying, the said Robert fell, where the Laird of Drumlanrig chancit to be nearest him ; wha, notwithstanding the former offer Robert made to him with the hagbut, not only spared to strike him with his awn hands, but likewise discouraged all the rest under pain of their lives to steir him. One of the Cashogle party was slain.”

As Pitcairn justly remarks, such an occurrence as this in the South of Scotland, and amongst men of rank and property, shews strikingly that the wild blood of the country was yet by no means quieted. There was a mutual prosecution between the parties ; but they contrived to make up the quarrel between themselves out of court, and private satisfaction being, as usual, deemed enough, the law interfered no further.

The barons took no interest either in the improvement of their lands or of the condition of the people. They recognised no duties or responsibilities as pertaining to their position ; their sole concern was in the maintenance of their rights and the gratification of their unbridled passions. Under such a state of things, the condition of the common people can be imagined. As we have said, they enjoyed not the smallest degree of personal liberty, and had been, by centuries of oppression, well schooled into unquestioning obedience to the will of their tyrannical rulers, or we might say their owners, for, according to the feudal system that was universal, the people were practically slaves. In the burghs, it is true, they enjoyed in some degree the forms of self-government, but it

was more in form than in substance, for the direction of municipal affairs was effectually controlled by some territorial magnate, and thus, for long after it was created a royal burgh, Sanquhar was dominated by the Crichton family. While the *lives* of the citizens might not be jeopardised by their rulers, as those outside were at the hands of the barons, they were subjected to numerous petty restrictions in such matters as the articles of food, the price of labour, and other social interests, in which the authorities had every countenance in the sumptuary laws of the Scottish Parliament. In some instances, the people were debarred from buying and selling with those who had incurred the displeasure of the authorities—an early example of that terrible weapon of social persecution, the *boycot*.

An Englishman, passing through Dumfriesshire in 1704, sums up his impression of the condition of the people by the remark that “had Cain been born a Scotchman, his punishment would have been not to wander about but to stay at home ;” and the Rev. Alexander Carlyle, on a visit to the county in 1733, says—“The face of the country was particularly desolate, not having reaped any benefit from the Union of the Parliaments ; nor was it recovered from the effects of that century of wretched government which preceded the Revolution.” This state of things continued without mitigation down to the year 1748.

The peaceable settlement of the country was retarded by the Rebellions of 1715 and 1745, but these were only the faint flickerings of a waning cause before its final extinction. These rebellions shewed how deeply attached part of the Scottish people were at heart to the Stuarts, who had occupied the throne for several centuries, and had proved either feeble and vacillating, totally wanting in governing capacity, and too weak to cope with a set of haughty and turbulent nobles, or self-willed and cruel, paying little regard to the just and necessary liberties of the people. These insurrectionary movements were, however, supported chiefly in the



north country, the lowlands remaining true to the Revolution Settlement. It has to be borne in mind that the principles of the Reformation had not penetrated the Highlands to any great extent, and, therefore, the Highlanders had a religious as well as a political attachment to a race who, whatever their varying fortunes, and however false and perfidious they might have proved as rulers, had at least been faithful and constant in their adherence to the Roman Catholic religion. Though there were some Papists and Jacobites in Nithsdale and Galloway in 1715, the great body of the people were loyal to the reigning Sovereign. Kirkcudbright or Loch Ryan had been mentioned as a likely landing place for the Chevalier, and measures were devised to meet such an emergency. Major Aikman was despatched from Edinburgh for that purpose. He reviewed the fencible men of the upper ward of Nithsdale on Marjory Muir, in the parish of Closeburn, and afterwards had a meeting at Closeburn with the leading men of the district. Arrangements were made—“1. That each parish be modelled into companies, and proper officers chosen to that effect. 2. That each parish exercise twice or thrice every week. 3. That upon the first advice of the Pretender landing, each parish should meet by themselves in some convenient place, there to concert what is proper to be done, and it was earnestly desired that they should bring their best arms and ammunition along with them to that place. 4. That upon the first notice of the Pretender’s arrival at Loch Ryan, Kirkcudbright, or in the Firth of Leith, Sanquhar should be the rendezvous for the western shires ; together with other measures. And lastly, That the friends in every particular district fall upon ways or means to make the above said particulars effectual.”—*Struthers’ Hist.* The first blood shed in this quarter, we learn from Rae, was at Penpont, where one Bell of Minsca, a Jacobite gentleman, who had insulted the guards, and refused to stand when the sentries required him, was shot by one of them through the leg. This was about the end of July,

1715. "The gentlemen and people in the upper parts of Nithsdale met at Penpont, where they rendezvou'd four hundred men, who performed their Exercises in Battalia, and fired all by Platoons, to the satisfaction of the best judges then present. Besides these, there were upwards of an hundred horsemen."—*Rae's Hist.* In October a body of the rebels was stationed at Moffat, and warning was sent by Lord-Justice-Clerk Cockburn to Dumfries that it was their intention to attack that town by surprise. They broke up their camp at Moffat, and marched straight for Dumfries, their intention being, it would appear, to deliver their attack on Sabbath, which was the Sacrament Sabbath, thinking that on that day the community would be most completely off their guard. But on their arrival within, it is said, a mile and a half of the town, they learnt that the people had been apprised of their coming, and had made every possible preparation. A considerable force had assembled, for notice of the rebels' movements had been despatched to the whole surrounding country, and the greatest alacrity was shewn in answering to the call. Amongst others was "*Abraham Creighton of Garland, Provost of Sanquhar*, with a company of foot from thence, who being informed that the enemy had invested the town, mounted themselves on country horses, for the greater expedition, and arrived at Dumfries on Friday." The rebels, finding that Dumfries could not be, as they had hoped, taken by surprise, but was in a position to make a sturdy resistance, retired and took up quarters at Ecclefechan. There was no one with proper authority to direct their movements, and they marched and countermarched in the most aimless fashion. The English gentlemen declared for an advance into England, saying that they had information from their friends that a favourable reception and aid awaited them; but the Scottish nobles were opposed to this as, in their opinion, rushing on certain destruction. In this condition of matters, with the leaders quarrelling among themselves, some advising one plan of

campaign and others another, the disaffection spread to the men, among whom the same divergence of opinion was manifested ; and when a move was made in the direction of Longtown, the Scots were displeased, and the Earl of Wintoun drew off with a part of his troop. Four hundred of the Highlanders, too, refused to march, and deserted the main body, intending to return to their own country, taking their route through the moors by Lockerbie. They split into two parties at *Airikstone* (Ericstane), some going through Crawford moor towards Douglas, and the remainder down the Vale of the Clyde towards Lamington. The latter were captured by a body, both horse and foot, assembled by the Laird of Lamington and others, and were imprisoned in the church there. The miners of Hopetoun (the men of Leadhills) and of Wanlockhead intercepted the other party, and made prisoners of sixty of them, the last stragglers being taken near Sanquhar.

We need not pursue the subject of the rebellion further, being only concerned with what relates to the local history.

In the retreat from Derby during the rising of 1745, Prince Charlie, when his army had crossed the Esk, divided it into two parts ; one portion he sent by way of Ecclefechan and Moffat, and the remainder, which he led in person, continued their retreat by Annan and Dumfries. After leaving the latter town he stayed at Drumlanrig Castle, of which he took possession for the night, the Duke of Queensberry being absent. He occupied the state-bed, while a number of his men lay upon straw in the great gallery. Before departing next day, it is to be regretted that the Highlanders took that opportunity of expressing their love of King James by slashing with their swords a series of portraits representing King William, Queen Mary, and Queen Anne, which hung in the grand stair-case—a present from the last of these sovereigns to James, Duke of Queensberry, in consideration of his services at the Union. (*Chambers' Hist. of the Rebellion.*) The pictures have been carefully restored, but

they still bear the marks of this contemptible act of Prince Charlie's men. The line of retreat taken was up the Pass of Dalveen into Clydesdale, their design being to march upon Glasgow. There was, till recently, in Sanquhar a small military drum known as "Prince Charlie's Drum." Its story was that it was stolen from a party as they rested while passing through the town. This was not on the line of march, but, in all probability, the party were deserters, for, after such a lengthened retreat, the army must have fallen into a broken and dispirited condition ; and while the Highlanders, moved by the instinct of mutual support and protection, might hold together so long as they were in a strange country, others who had no such motive, and felt that the cause in which they had been engaged was now hopeless, would drop off from time to time; and the road up Nithsdale would afford to such a tempting opportunity. The story at any rate was universally believed in the beginning of the century, and has been accepted ever since as authentic. The drum was kept in the garret of the old "doon-the-gate" (South U.P.) Manse. When the house was taken down this relic fell into the hands of a man living near by, whose son sold it a few years ago to a collector of curiosities for the paltry sum of £1. It was exhibited lately at the Military Exhibition held in Edinburgh, being lent for that purpose by his representatives.

These rebellions gave much trouble to the government, and seriously retarded the material and social progress of the country. At the same time, they were not an unmixed evil, for they afforded a reason, and a very sufficient reason, for stripping the heads of clans and feudal lords of their powers of criminal and other jurisdiction which vitally affected the lives and liberties of the people. The administration of justice up to this period had been simply the expression of the will, the arbitrary will of too often a petty and vindictive tyrant, or the haphazard decision of one who, though striving to exercise his powers honestly and conscientiously, had had no training whatever for the adequate



discharge of such important functions, and had his judgment perverted by personal or friendly interests. The country was slowly but surely emerging from a period during which the privilege and power of government, which naturally inhered in the Crown, had been usurped by these feudal lords who, each within his own territory, held absolute authority, and paid but the scantiest respect to the legitimate government of the kingdom. The country generally had been kept in a disturbed state for centuries by the political ambitions of nobles and barons, sometimes acting singly, sometimes in combination, encouraged by the fact that, as too often happened, the King was either a minor or had not sufficient firmness and force of character to cope with and keep in subjection these turbulent lords. In the border district this state of matters was aggravated by the reiving raids, which were almost constantly recurring between neighbouring lairds. Holding, as we have said, absolute authority over their vassals and retainers, they involved the whole population in mutual plunder and strife. Such a state of things was incompatible with the advance of civilisation, and the time had arrived when strong measures might, as one writer puts it, be taken for "ameliorating generally the institutions of the Scottish people, and thus disarming them of their ignorant hostility and self-destroying rancour, which, on every trivial occasion, they were ready to put forth at the call of their interested, capricious, and selfish superiors who, happening to be born lairds, supposed themselves entitled to their affection, the fruit of all their toil, and the last drop of their blood whensoever they were pleased to require it."

An Act for vesting in the Crown the estates of such of the lords as had been mixed up in the traitorous rebellion of '45 was therefore followed immediately by a general Act, applicable to the whole kingdom, for the abolition of these heritable jurisdictions. Notwithstanding, however, the extent to which these powers had been abused, the holders were treated by the State with the utmost consideration, and

as such powers were regarded as private rights vested in certain families, and secured to them by the treaty of Union, compensation was given for their surrender. Among those who sent in their claims we find that the Duke of Queensberry, who had purchased the barony of Sanquhar, and with it the sheriffship of Dumfries, from Lord Crichton, claimed as Sheriff £6000, his whole claim amounting to £14,500; but it was cut down to £6621. This salutary Act came into force in the year 1748. It was, as might have been anticipated, violently opposed, but the miserable end of the recent rebellion had taught the lesson that the days were past when the authority of Parliament and of the Executive Government could be successfully defied. The measure was sullenly acquiesced in, but it proved the most beneficial for Scotland of any that had been passed since the Union. By it "all heritable jurisdictions of justiciary, and all regalities and heritable bailleries, and all heritable constabularies, other than the office of high constable of Scotland, and all stewartries, being parts only of shires or counties, and all sheriffships and deputy sheriffships of districts, belonging unto, or possessed or claimed by any subject or subjects, and all jurisdictions, powers, authorities, and privileges thereunto, appurtenant or annexed, or dependant thereupon, are abrogated, taken away, totallis dissolved and extinguished." These jurisdictions, powers, and authorities were henceforth vested in the Court of Session, Court of Justiciary at Edinburgh, the Judges in the several Circuits, and the Courts of the Sheriffs and Stewards of the shires or counties, and others of the King's Courts respectively. The heritable sheriffships were resumed and annexed to the Crown. All judges were by this Act required to qualify by taking the oaths to Government (the same provision applied, it will be observed, to Town Councils), with all procurators, writers, agents, or solicitors practising in any of the Scottish Courts. By this important measure the administration of justice, the purity and efficiency of which lies at the very root of a nation's well-being, ceased to be the subject of private

property, and was transferred to a body of officials, appointed by and responsible to the Crown alone, trained to the profession of the law, and free from local or personal influences. For the first time could it be said that the inhabitants of Scotland were *free* men. It was some time before all classes of the people could accommodate themselves to the new order of things, but they gradually came to realise that old things had passed away, and that now they were free to practise those arts of peace and industry which were in harmony with a slowly but steadily advancing civilisation.

The Union, which ultimately was destined to operate to the great advantage of the poorer country, had for a time rather the opposite effect. The more active and enterprising of her sons were drawn across the border by the wider field for the display of their talents, where, engaging in business of various kinds, they, by the exercise of the qualities and virtues which distinguish the Scottish people, speedily amassed considerable fortunes. Appreciating the advantages of a more advanced civilisation, and having, during their residence in the richer country, naturally acquired different social habits, they preferred to remain where the state of society was more congenial to their improved tastes. Others, encouraged by their successes, followed, and thus Scotland was, for a period, deprived of the very men who could have most effectually worked out her salvation from a condition of poverty and indolence. With a true patriotism, the great Forbes and others strove hard to develop the industries of their native land, and were wonderfully successful. The linen trade, and also the fisheries, were those upon the extension of which they principally expended their energies. The records of the Convention of Royal Burghs bear ample testimony to the success with which their patriotic efforts were crowned. In 1727, there were stamped 84,000 yards of linen; while in 1783, the quantity had increased to no less than 9,000,000 yards. In

the chapter on the weaving industry, it is noted that it has been found impossible to ascertain with any degree of certainty when it began in Sanquhar, but it is extremely probable that it contributed its quota, however small that might be, to this national manufacture of linen, for, when it is considered that in the early years of this century there were already over 100 weavers in the town, it is almost certain that weaving had been going on for a considerable time prior to that period.

The latter half of the eighteenth century was therefore the time when, the disturbing effects of the rising of 1745 having subsided, the country settled down to the enjoyment of an era of steadily increasing prosperity. Prosperity was so far, however, only a comparative term, and we find that for long after this date the country was subject to ever-recurring periods of want bordering sometimes on famine. The diet of the people in country parts was of a plain though wholesome kind, made up entirely of the native products of the soil. For breakfast there was oatmeal porridge, which was served with milk or as often whey. Dinner was usually made up of mutton broth, followed by the boiled mutton with potatoes; and for supper, potatoes (often beaten and called "champers") with milk, or porridge and milk again. This was the daily fare of the inhabitants in small towns as well, except that the dinner had not the advantage of the variety enjoyed in country houses, but all three meals consisted of oatmeal, potatoes, and milk. One can see at a glance, therefore, how completely their condition was dependent on the home harvest, at a time when the baleful Corn Laws were in full operation. These laws at first were directed against the *exportation* of corn, for in those days more corn was, as a rule, grown than sufficed for the wants of the people, but gradually, by the increase of the population, the exporting of corn altogether ceased, and the restrictions were applied to the *importation* of bread stuffs. The agricultural interest was sufficiently powerful in the country, and the representative



rights of the people in the government were sufficiently ignored to permit of the maintenance of laws of the kind, the design of which, of course, was to protect the interests of landowners, but the certain effect of which was to artificially raise the price of the necessities of life. The price at which importation was allowed was altered from time to time, and ultimately the prohibitory laws operated by a sliding scale, so adjusted that the price of bread-stuffs was effectually maintained at a very high figure. The home price of course varied with the character of the harvest, and whenever a bad harvest, or worse still, a succession of bad harvests, was experienced the inevitable result ensued. Grain rose to famine prices, entailing upon the working classes suffering of no ordinary kind. It is observable that, in this country, the weather frequently comes in cycles—that bad seasons seldom come singly. At such periods the population were, particularly in country districts, brought almost to the verge of starvation, and diseases, attributable to the want of sufficient nourishment, were common among the poorer classes. A public writer, speaking of a period of this kind says—“Meal became so scarce that it was at two shillings a peck, and many could not get it. It was not then with many ‘Where will we get siller?’ but ‘Where will we get meal for siller?’ I have seen, when wheat was sold in markets, women wringing their hands, crying—‘How shall we go home and see our children die of hunger? They have got no meat these two days, and we have nothing to give them?’” The harrowing details which he gives of the sufferings of the poor people remind us of the horrors of a prolonged siege, and all that it appears the authorities could think of for the mitigation of the wide-spread distress was to fix maximum prices, and ordain *a solemn fast*, on account of the “lamentable stroke of dearth and scarcity.” It might have occurred to them that the people had had enough of fasting.

During the period which we have now reached, the end of the 18th century, the poet Burns often passed through Sanquhar prior to his removal to Ellisland, and visited the town after that time in pursuit of his calling. He was on intimate terms of friendship with Mr (afterwards Provost) Edward Whigham, who kept the head inn, where Burns frequently stayed overnight, and had such boon companions as Mr Johnston of Clackleith, and latterly of Blackaddie, who also became provost in 1791, and Mr Rigg, of Crawick Forge. The poet amused himself in copying out his manuscript productions, which copies he distributed among his friends, Provost Whigham coming in for a large share. He was presented with a copy of the Kilmarnock edition of Burns' Poems, which is now in the possession of Mr J. R. Wilson, of the Royal Bank, here. This volume contains on a fly-leaf a copy of verses which the poet scratched on a window-pane of the inn one morning after having breakfasted with Mr Whigham and his family :—

“ Envy, if thy jaundiced eye,  
Through this window chance to spy,  
To thy sorrow thou shalt find  
All that's generous, all that's kind,  
Friendship, virtue, every grace  
Dwelling in this happy place.”

The pane of glass itself is in the possession of the representatives of the late Mr David Barker. Mr Barker had also a Memorandum in Burns' handwriting in the following terms :—

Memorandum for Provost E— W— to get from John French his sets of the following Scots airs—

1. The auld yowe jump't o'er the tether.
2. Nine nights awa, welcome hame, my dearie.
3. A' the nights o' the year, the chapman drinks nae water.

Mr Whigham will either of himself or through the medium of that WORTHY VETERAN of original wit and Social Iniquity—CLACKLEITH—procure these, and it will be extremely obliging to

R. B.

Now, Mr Whigham was not provost till the year 1793, and therefore this request was made to him by the poet

while he was engaged in the recovery of old Scotch airs and songs for Mr Thomson's Collection, within a year or two of his death. Photographic copies were made of this memorandum, and the foregoing is copied from one of these.

The following is a copy of another letter of Burns, addressed, it is believed, to Mr John M'Murdo, Chamberlain to the Duke of Queensberry from 1780 to 1797, who frequently entertained the poet at Drumlanrig :—

SANQUHAR, 26th Nov., 1788.

SIR,—I write you this and the enclosed, literally *en passant*, for I am just baiting on my way to Ayrshire. I have philosophy or pride enough to support me with unwounded indifference against the neglect of my more dull superiors, the merely rank and file of Noblesse and Gentry, nay, even to keep my vanity quite sober under the loadings of their compliments ; but from those who are equally distinguished by their rank and character—those who bear the true elegant impressions of the Great Creator on the richest materials—their little notices and attentions are to me amongst the first of earthly enjoyments. The honour you did my fugitive pieces in requesting copies of them is so highly flattering to my feelings and Poetic ambition, that I could not resist even this half opportunity of scrawling off for you the enclosed as a small but honest testimony how truly and gratefully I have the honour to be, Sir, your deeply obliged humble servant,

ROBERT BURNS.

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Elsewhere, in connection with Municipal, Agricultural, and Industrial matters, the attempt is made to convey some idea of the condition of the town prior to the beginning of the present century, but the materials are very meagre. As is stated in the preface, there is this serious disadvantage that the records of a place, which are frequently of the utmost value as sources of information in compiling its local history, are singularly deficient so far as Sanquhar is concerned. We are thus prevented, in a narration of the facts relating its general history, from going further back than the date above mentioned.

Taking, therefore, the beginning of this century as our starting-point, the attention is first arrested by the cloud

that then overhung the town, as it did the whole country. Following the period of great prosperity which marked the last decade of the eighteenth century, the depression which characterised the opening years of this was felt with all the greater keenness. The country having recovered from the political disturbances caused by the expiring efforts of the Stuarts to regain the throne, which culminated in the rebellions of 1715 and 1745, the benefits of the interchange of commerce between Scotland and England, following upon the Union, and the great stimulus given to trade by the efforts of patriotic Scotsmen and the introduction of cotton, had combined to work a perfect revolution in the social condition of the country. Employment was now abundant, and wages had advanced, and the pulse of a commercial activity and enterprise, which the country had never previously experienced, beat full and strong, when the black shadow of war fell on the Continent and destroyed the whole fair prospect. That arch-disturber of the peace of the nations, Napoleon, had begun his career of ambitious and self-seeking policy, which was destined to entail untold sufferings and sacrifices until his final overthrow at Waterloo. Apart from, and in addition to, the enormous losses in the field of both blood and treasure, trade was paralysed, and though the iron hoof of war was never imprinted on British soil, our country in other respects had to bear the brunt of the final struggle. The pride which, in spite of the poverty and misery they had to endure, the people took in the successes of the British arms in the Peninsula, bore testimony to their heroic spirit. It was the common topic at every fireside, and the children, catching the spirit of their sires, went about the fields with sticks slashing the heads off the thistles, taking the weeds for Frenchmen.

It was during this period that, as has been noted, the Town Council had once and again to come to the relief of the unemployed weavers, who were in a state of starvation, and had to take measures to secure a supply of oatmeal, which



the poor people could not procure even for money. As illustrating the straits to which they were reduced, we know of the case of the father of a large family in the locality who, procuring a reading of a newspaper—for there were very few in circulation at that time—observed a notice of the expected arrival of a vessel in the Port of Leith with a cargo of pease. Borrowing a pony, he set out with the object of securing a quantity of the pease, and arrived in time. Having bought at the ship's side as many as the pony could carry in a sack hung over pannier-wise, he returned home rejoicing. So long as the pease lasted, the principal food of the family was pea-bannocks.

The large number of French prisoners who fell into the hands of the British were distributed over the country. The party sent to Sanquhar was composed of certain officers with their servants. They were stationed here for several years on their *parole d'honneur*, but were not allowed to pass beyond a circuit of three miles from the town. They were of all nations—French, Italian, Poles, &c.—for soldiers of fortune of almost all the continental nations flocked to Napoleon's standard. One was named Dufaure, another Wysilaski, another Delizia, and so on. They were handsome young fellows, had all the manners of gentlemen, and, living a life of enforced idleness, they became great favourites with the ladies, with whose hearts they played sad havoc, and, we regret to have to record, in some instances with their virtue. The banks of Crawick would appear to have been a favourite resort of theirs. On a rock in the Holm Walks one Luogo di Delizia has inscribed his name, with the date "1812" underneath. Lower down, the date "1814" is cut in similar style; while to the right are two concentric circular lines containing the French word "*Souvenir*," plainly, though rudely, carved between. Their customary bathing place was a pool behind the Holm house, which bears to this day the name of the "*Sodger's Pool*." They were drafted off in batches as each exchange of prisoners took place, and it is said that

some of them fell at Waterloo. They had all been removed before that time, the last leaving early in 1815, with the exception, perhaps, of one, Angus M'Gregor by name, whose father had had to take refuge in France for the part he had taken in the Rebellion of '45. Angus, it appears, had learnt hand-loom weaving, and practised the trade so long as he was in Sanquhar.

The year 1826 was the "dry year," elsewhere referred to. It was followed by a snow-storm in the spring of 1827, still spoken of as the "big snaw." It began on Saturday, the 3rd March, with showers of small flakes, and increased as the day advanced, till, as night set in, the fall became thick and fast, and was accompanied by a fierce gale of wind. The result was that drifting occurred, blocking up the roads, which had to be "cast" for the passage of the mail coach, and the wall of snow on either side was at points so high as to completely hide the coach as it passed along. The inmates of many of the houses—single storey thatched ones—had their communication cut off, and on the Sabbath morning, when they opened their doors, they were confronted with an impenetrable wall of snow. A supply of water was secured by melting masses of the snow in a pot, and by this means their breakfast of porridge was prepared. They had to remain imprisoned until they were dug out by their more fortunate neighbours. Several shepherds, who were out looking after their flocks, were overtaken by the storm, and, getting confused in the blinding drift, perished. One of these was at Ulzieside, and another at Todholes. In the former case, the poor man had made a continuous circuit of a little knoll, as was shewn by his footprints in the snow. Not knowing where he was, he had tramped his dreary round, longing for the daylight which, poor soul, his eyes were never again to look upon. With step ever growing feebler, he struggled along till, at length stumbling, he fell, and, incapable of further effort, resigned himself to his fate. Additional pathos was lent to the incident by the fact

that this knoll was situated only a very short distance above his own house, so that he may be said to have perished on his own threshold, and within call of those whom he loved.

Stage coaches had commenced to run between England and Scotland, and afterwards between certain towns in Scotland, so early as the middle of the seventeenth century. The journey to London occupied many days, the whole lawful days of a week being consumed in the journey from York to that city. The delay was no doubt largely attributable to the poor character of the roads ; and it is noted in 1685 as a great feat that the Duke of Queensberry and other noblemen had travelled from London to Edinburgh in eight days. There was no regular service of stage coaches, however, on the Nithsdale road till 100 years later. In the early years of this century there was a daily service. One coach, owned by Major Logan, of Knockenstob, and others, was called "The Independent," and put up at the Queensberry Inn, while another was named "The Burns ;" and at a later period a third, called "The Times," was added. A keen rivalry sprang up between them, and racing was of daily occurrence, affording a good deal of amusement to the townfolk. "The Burns" was withdrawn, but "The Independent" continued to run till the opening of the railway. The arrival of the coach was the principal event of the day. The toot of the guard's horn, the crack of the driver's whip, and the gaily painted coach as it dashed up the street, drawn by its team of four steaming horses, roused the sleepy town. The good burghers peeped out of doors, or hurried to the inn to learn the news, while the youngsters crowded around, their highest ambition being to walk one of the horses round the stable yard till he had cooled, and then to ride him bareback to the River Nith for a bath, in which occupation many a one had his first lesson in the equestrian art. The opening of the railway gave the fatal blow to the coach system, and thus disappeared one of the most picturesque features of the social life of our small country towns. The mail was carried on horseback,

and latterly by mail gigs. They were privately owned, and, besides the Government subsidy, a good deal was earned by the carriage of small parcels, and sometimes of a stray passenger or two. The direct road to Glasgow on foot by Muirkirk and Strathaven was shorter than that taken by the coach *via* Kilmarnock, the former being about 48 and the latter about 58 miles. William Cunningham, a watchmaker in Sanquhar, laid a bet that he would cover the distance between the two places in less time than the coach. Cunningham was a powerfully built man, and walked with a long swinging step. They started, the coach and he, together from the Tron steeple in Glasgow, and when the coach swept round the turn of the road at the Council House, the driver, to his astonishment, espied Cunningham standing at the inn's close awaiting its arrival to claim payment of the bet. He had done the journey in eight hours, keeping up, that is, a rate of six miles an hour, and won with twenty minutes to spare.

During the resurrectionist scare, about sixty years ago, when parties went about the country exhuming bodies from the churchyards for disposal as subjects for the dissecting-rooms in the colleges, a watch was set for some time, there being a prevalent belief that raids had been made, or were contemplated, in this quarter. That these apprehensions were not unfounded, is proved by the story that John Thomson, a son of Dr Thomson of Sanquhar, at the time a medical student in Edinburgh, one morning identified a subject that lay on the dissecting-table as the body of an old blind fiddler who used to play at the "penny reels" held in the Council House on fair nights.

The passing of the Reform Bill of 1832 was the next great event, than which, perhaps, nothing in the previous history of the town had evoked such a deep and widespread interest. The fortunes of the Bill were watched with eager expectancy, and the prolonged resistance which was made to it by the Tory party caused the very name of Tory to stink in the



nostrils of the Radicals of Sanquhar. The ultimate triumph of the measure was hailed with the keenest delight, and a Demonstration was organised. A procession, embracing the mass of the population, was made to Kirkconnel, a distance of four miles. It was accompanied by the usual bands of music and a liberal display of banners. On their return home, the processionists assembled on the square, where congratulatory addresses were delivered amid the greatest enthusiasm. As a sample of the oratory on the occasion, we give the peroration of a speech by a Mr Turner, the parochial schoolmaster of Kirkconnel—"It would take an ocean of ink," he cried, "acres of paper, and a quill plucked from the wing of an archangel to write a record of the political crimes of the Tories." An inflammatory harangue of this sort could not be tolerated by his superiors, and it cost the author his situation. The Council house was illuminated, as was also every house in the town, by the simple form of placing candles in every window pane; even the few Tories judged it wise to conform in order to conciliate the populace and save their window-glass, while one or two, who had made themselves particularly obnoxious, slipped quietly away from the town for the day. The evening was spent in the usual round of merrymakings.

Down to this time and later, the animal spirits of the young fellows, which, having but little opportunity for exercise in the quiet every day life of the town, found vent at times in practical joking and other forms of horse play. There was no policeman to keep them in check, and a considerable degree of freedom, or rather licence, was enjoyed. As a rule, the element of malice was absent, and there was frequently a sufficient spice of humour in their tricks to disarm resentment, and nothing worse than a good laugh was excited. As examples of this sort of thing, the following may be taken:—The Lochan was then a row of low thatch-roofed houses built against the rising ground behind, whence it was an easy matter to walk on to them. Ned

G——, a shoemaker, who worked in the neighbourhood, would rise from his work, and, picking up sods which were always lying plentifully about, would walk along the roofs and clap a sod on each “lum.” Returning, he would light his pipe, and resume his work. In a few minutes a great “row” suddenly sprang up in the Lochan. The women-folks, driven to the street by the smoke, which filled their houses, made a perfect Babel of tongues, when Ned would walk down, and inquire, with an air of the greatest innocence, “Wi,’ what’s ado,” and on learning the cause would earn the good name of a “rale obleeing chiel” by going up and removing the sods which he himself had placed there.

William Thomson, shoemaker, had, among his apprentices, one or two very *stirring blades*. Thomson, looking out of his back window one day, said in their hearing that he wished he had had some gooseberry bushes in his garden. Imagine his astonishment next morning, on looking out, to find the garden well supplied with bushes, *loaded, too, with fine ripe berries*. The ’prentices had interpreted his wishes in a way he had not anticipated. The rascals, aided by certain accomplices, had gone overnight to a large well-stocked garden at Knowehead and transported the bushes bodily.

A fish hawker, who had failed to dispose of his stock-in-trade, unyoked his cart on the space of ground in front of the Town Hall, and left it there. It had leaked out that the fish were stinking, and, to pay him off, a band of young fellows drew the cart through the town, scattered the herrings on the street, and finished up by taking the cart to the kirkyard, where they contrived to suspend it from a branch of one of the trees.

“Running” people was a form of practical joking peculiar, so far as we are aware, to Sanquhar. It was largely indulged in by the young fellows, the victims being persons in a more or less intoxicated condition, or of somewhat

advanced years. It afforded amusement doubtless to the perpetrators, but it was no fun to the victim, who, at the end of his forced and rapid journey, was left in an exhausted and breathless condition. The method of procedure was as follows:—Having posted themselves at the door of a public-house, the youths awaited the exit of the individual whom they had marked out for their attentions. So soon as he emerged with unsteady gait, and mayhap humming the refrain of a song, he was seized firmly by each arm, at the wrist and the shoulder, and, if he were a man of powerful build, also from behind by the collar of the coat, and before he could utter a word of protest, he was carried along at a swift pace, which never slackened till he was landed at his own door. Not a word had been spoken by his assailants during the rapid and unceremonious convoy, nor by the victim, who found that he had sufficient to do to keep his feet, and had no breath to spare; and when he recovered himself he found it was useless to give vent to his feelings of indignation, for the rascals had swiftly disappeared.

An amusing instance of this practice of “running” took place one evening with an old man, Tammie Graham. He was in the act of shaving, one side of his face being shaved, and the other covered with a fine lather of soap, his friend Baker Todd sitting by the fire, and “cracking” all the while, when a knock was heard on the door. Tammie laid down the razor, and answered the call. No sooner was the door opened than a brief scuffle was heard, followed by the sound of retreating footsteps. After a very short interval Tammie was deposited on his own door step. On his entering the house panting and excited, Todd inquired—“What’s ado, Tammas? Where hae ye been ava?” “Been,” answered he; “Dreadfu’ be’t” (a favourite exclamation of his), “I hae been three times roon the p-p-p-pump well sin’ I g-g-gaed oot.” The mischievous twinkle in Todd’s eye gave the suspicion that he was an accomplice in the trick, which received confirmation from the fact that during Tammie’s absence he had drawn

the edge of the razor across the fender. When the old man resumed the shaving process, and found that the razor was useless, he looked significantly at Todd, who, however, having an excellent command of his countenance, looked as innocent as a child.

A minute of the Town Council of the year 1836 relates that "Bailie Edgar put in a claim for damages to his coat, received while engaged as a magistrate of the town in endeavouring to quell a disturbance caused by one Benjamin Robison, by whom his coat was torn to pieces." This minute introduces to us a notable character of the place. Benjamin, or Ben as he was briefly named, was of the class known as loafers. He followed no regular employment, but was ready for any chance job, for which he was sometimes rewarded with drink. In his sober senses a quiet enough man, Ben, when the drink was in, became a perfect fury. When in that condition he *must* get up a "row." He usually began with some antics which collected a crowd of children, whom he greatly amused, but the scene oftentimes developed into something serious whenever any bigger person interfered. When assailed, Ben would watch for his opportunity to seize some article of his assailant's clothing. He had a grip of iron ; when once he got a hold, it was impossible to unloose it, and whatever he caught *had* to come. On one occasion, a prominent citizen of the town was arrayed in all the glory of one of the ruffled shirts which had just come into fashion ; he unfortunately got into an altercation with Ben, whose eyes were attracted by this grand shirt. Springing forward like a wild cat, Ben seized and wrenched away the whole shirt front, ruffles and all. He, as we see, had no reverence for authority ; not even the august dignity of a magistrate could cove him, and the majesty of an officer of the law had no terrors for him. The town officer, Sergeant Thomson, was endeavouring to remove him to jail for some street disturbance. Ben threw himself on his back on the ground (this was his favourite move when he



was in danger of being overpowered) and, watching his chance as the officer stooped over him, caught the tails of his coat and literally tore it off his back. These disturbances, of which he was the central figure, were called "Ben's weddings." Notwithstanding the damage which an individual sometimes suffered at his hands, his "weddings" afforded many an hour's fun, and he was a general favourite. Poor Ben came to an untimely end. Stumbling one day at the top of a steep stair in a public-house in the town, he was precipitated to the bottom. When picked up he was found to be insensible, and was carried home, where he lingered for two or three days, but never regained consciousness. Thus passed out of sight one who had been an outstanding figure in the social life of the town for many a day. His death occurred about the year 1841 or 1842.

The mention of the name of this "character" leads us to remark that in the olden time there were in most little towns a number of individuals, not of the type of Ben certainly, but in whom individuality of character, of a great variety of type, was strongly marked. These peculiar traits were, for the most part, an abnormal development of one or other of our national characteristics, dogged determination and perseverance, or the dry humour which, in spite of the ignorant sneer that it takes a surgical operation to get a joke into a Scotchman's head, is a distinctive feature of the Scottish character. The author of the above foolish saying could not have mixed in the society of the rural parts of Scotland, without discovering that the faculty of humour, and even the higher form of wit, was common enough.

One of this class, Willie M—, who went on the spree periodically for a week or a fortnight, called at a friend's house on his way home one day, in a very fuddled condition, and there unexpectedly met an old schoolfellow, a sea captain, who had been round the world, and whom he had not seen for many years. The captain was the first to recognise him, and, jumping up, greeted

his old friend in hearty sailor fashion. "How are you, Willie? It's a long time since I saw you. How are you?" Willie, somewhat dazed, did not answer for a moment, but, pulling himself together, at length replied—"Captain, homeward bound with a general cargo."

On another occasion Willie, in the same condition, called on his friend. He had just learnt of the sudden death of a near relation. His friend spoke to him in a sympathetic tone, when Willie remarked—"There's a good deal of the Apostle Paul about me this morning. I have sorrow upon sorrow."

A good story is told of another character, a mason, who was working in the country. He and another of the squad set out one morning to their work. There were two public-houses on the way. They called at the first house for a dram, which dram was but the prelude to a "big drink." They got no further that day. Next morning they set out again, and passed the first house with a firm determination not to repeat the folly of yesterday. By the time they had reached the next "public," however, the resolution of our friend failed. He again proposed a dram, for he was very dry. "Na, na," answered his friend; "I'm no gaun in the day." Persuasion was useless, and so he said—"Weel, weel, gang slow, and I'll be wi' ye in a meenit." His companion did so, looking over his shoulder now and again to see if he was coming, till a turn of the road hid the house from sight, and he then marched on. Work began, and went on for hours, when about noon a strange and accountable sound of music was heard, faint at first, but ever sounding louder and nearer; when at length there was presented a scene which sent the whole squad into fits of laughter. Our friend had, after refreshing himself very freely, resumed his journey to his work, and foregathered on the way with an Italian organ grinder. How he made himself understood is not known, but he had hired the musician to play him to his work. On they came, the

organ man in front, grinding his music with might and main, while he strutted behind with a proud air, and making what he considered an impressive entry, shouted to the terrified Italian—"Play up, ye furrin' deevil."

An example of a different kind was that of Geordie L——. French clay pipes had come into use, and one or two had found their way to Sanquhar. They could not be purchased, however, nearer than Glasgow. So great was Geordie's ambition to possess one of these grand pipes that he actually set out on foot all the way to Glasgow for the sole purpose of buying a French clay pipe. Having secured this coveted object, he carried it carefully in his hand all the way home. When he had reached the precincts of the town he stopped, filled and lighted it, and then marched down the middle of the street—a proud man. He stayed up a little close off the main street, the opening of which was very narrow, and in turning the corner rather sharp, the head of the pipe caught the house, and in a moment Geordie's heart, which had swelled with pride over his new possession, sank within him as he saw it fall, shivered to pieces at his feet.

These are only a few samples of hundreds of such stories, which could be told of Sanquhar characters, but space forbids. For intellectual gifts of a somewhat higher order, we should mention two farmers of the neighbourhood—the late Mr Williamson of Barr and Mr M'Call of Ulzieside—Auld Barr and Ulzieside as they were familiarly called. Their witty sayings, particularly those of the former, are often quoted. But were quick in repartee, and no one cared to encounter them. Being next neighbours and fast friends, they sharpened each other's wits in their daily intercourse. The truth is, one would have had to search far and wide before coming across two such characters in any countryside.

Speaking of farmers, this district contained specimens of the hard, close-fisted class, who contrived to gather together wonderful fortunes, but the truth is, money-making was their life's study. As an example of how it was done, let us

adduce the case of one who had been visiting overnight a neighbour some miles distant. He was hospitably entertained, and driven to Sanquhar, half-way home, by his friend. On alighting he, addressed him, saying—"Weel, Mr K., ye hae been very kind ; if ye'll come in, I'll treat ye." The gentleman consented, and when the bell had been rung the old man said—"What'll ye tak'?" "Oh," answered the other ; "it's early, I'll just take a bottle of lemonade." "Juist what I was gaun to tak' mysel'," he added, "and I daursay ae bottle may dae us baith." Turning to the waiting maid, he gave his order—"Bring a bottle of lemonade and twae tumblers, my woman."

This same old farmer borrowed a cart from a neighbour on the opposite side of the river. There was a toll-bar at the bridge, and when he had done with the borrowed cart, he was concerned how he would get it returned without incurring the twopence of toll. At last he hit upon a device. He was a big strong man, and getting between the trams, with the rigwoodie chain over his shoulder, he dragged the cart across the bridge, and into the side of the road near to the farm whence he had borrowed it, and sent up word to its owner where he would find it. *This man died worth several thousand pounds.*

Resuming our narrative we come down to 1848, when the country suffered a dreadful visitation of cholera. It gradually spread northwards, and at length reached Dumfries, which, being in a particularly insanitary state, suffered to a fearful extent. Panic seized the people in all quarters, and travellers by road were viewed with the greatest suspicion, and contact with them shunned. Measures of precaution against the introduction of the fell disease were taken. They were of the simplest kind, the laws of sanitary science being then practically unknown. The Town Council gave orders for the cleaning out of middens, and a general white-washing took place. Every passenger who was known, or suspected, to have been in the ill-fated county town was



arrested on his arrival, and fumigated. For this purpose a square box, high enough to reach to the neck, was made. Into this he was thrust, and a cloth covering the top of the box was tied tightly round his neck. When that had been done, a mixture of sulphur and quicklime was put into an iron cup, and was then lighted, and laid in the bottom of the box. An amusing scene occurred with an Irish tramp, who was subjected to this process. Failing to understand the object of the authorities he offered a stout resistance, and it was with the greatest difficulty that he was got into the box. When the flaming sulphur was thrust in at his feet, his features were transfixed with horror. Evidently he thought he was to be burnt alive. On being liberated he bolted out, and when he reached the street set up a wild hurroo, and shouted—"By my sowl, and it never fired on me." The town happily escaped the cholera, but for weeks the inhabitants lived in a state of the greatest apprehension.

Chambers, in his "*Domestic Annals*," mentions a phenomenon that occurred in the end of the year 1838, when the Nith and other rivers in the south of Scotland were so depleted of water that all the mills were stopped. This strange occurrence was attributed to various causes; some thought it was due to an earthquake, others to a wind driving back the waters. The matter was inquired into by a distinguished scientist, who gave the opinion that it was due to the severe frost, which had completely frozen up the upper streams, while the lower reaches had been emptied into the sea. This was no doubt the true reason, for it was during the winter of 1838-39 that the longest and greatest frost of the century was experienced. The frost lasted for twelve or thirteen weeks, the Nith being crossable anywhere for miles.

We do not require to refer here to the Chartist agitation, having touched on that subject in the notes on the Sanquhar weavers.

In the year 1845 there is the first mention of a coming

event which was destined to have a great effect upon the trade and social condition of the whole district—the making of the railway through Nithsdale. The construction of it was let in sections to contractors, and the navvies employed were almost wholly Irish, the bulk being Roman Catholics. Between them and the natives there was no good feeling from the outset. The people of Sanquhar, whose minds were deeply imbued with the spirit of exclusiveness, inbred by the privileges which, as burghers, they had enjoyed for generations, always looked askance at strangers, whom they termed, and even yet are inclined to stigmatise, as “incomers.” This feeling of hostility towards the navvies was intensified by the fact that they were of an alien faith. In the rural parts of the south of Scotland the bulk of the population was Protestant; in many parishes, and Sanquhar was one, not a single Roman Catholic was to be found. The attitude and conduct of the navvies, so far from conciliating, only served to exasperate the people of the town. They were ignorant, savage, and treacherous. Attacks were continually being made, under cloud of night, on individual inhabitants by bands of two or three or more navvies, for they always liked to have the advantage of numbers. These attacks were made without the slightest warning, and upon people with whom they had no cause of quarrel. Springing out from the shadow of a corner, they would belabour and kick their victim unmercifully, and leave him bruised and bleeding on the ground. Sometimes they were watched and interrupted, but, whenever they became anything like equally matched in numbers, they immediately fled. Many of the weavers were stout young fellows, and some of them carried, down the inside of their trouser-leg or elsewhere about them, a good stout stick, which was quickly produced if occasion demanded. It was plain that the town’s-people and the navvies would have it out some day, and that day came when the steeplechases were held on the Muir. These steeplechases were organised by the contractors, who sought thereby to

gratify the humour of their workmen and their own humour as well. Work on the railway was completely suspended for the day, and an immense concourse of spectators congregated on the ground to witness what was an entire novelty in this quarter. Drink was going plentifully, and the navvies assumed a very aggressive attitude. The inevitable collision occurred in the evening between a body of them and a band of weavers at the Council House. The latter felt that the time had come for settling who should be masters, and had made due preparations accordingly. They were all armed with cudgels, and when the moment of action arrived the navvies found themselves confronted by a close phalanx of determined opponents, who laid about them with a will. Beaten at their own game the navvies, finding a convenient magazine of broken road metal, took to stone-throwing. A section of the weavers, by a dexterous flank march, cut off their line of retreat. The navvies took alarm, broke and fled along the road towards Kirkconnel, along which they were chased out of the parish. The only serious injury sustained, however, was by a navvy who had his leg fractured, but many broken heads and bruises kept the Irishmen in mind of the lesson they had been taught. From that time they gave no further trouble.

In the year 1839, Crawick Mill Carpet Company introduced gas for lighting their works and the village, and the Town Council resolved to consult the engineer as to its introduction into the town. The result was that a Company was formed with this object. The Council subscribed for £200, which was subsequently increased by £15 when the main pipe was extended to the railway station, at the opening of the railway. The Gas Company was not a prosperous concern for many years, owing to the works being ill-constructed at first. The street pipes were laid too shallow, and an enormous loss was caused thereby. No dividend having been declared for several years, the Company being in debt to a considerable amount, fresh capital was raised ;

the works were improved, and closer attention to the Company's business was given by a new body of directors. The profits have been largely devoted to still further improvements, including a double main on the streets; dividends have been declared on the preference and sometimes on the ordinary stock, and the price of gas was recently reduced from 8s 4d to 6s 8d per thousand feet.

A reading-room was established in the year 1848 in one of the rooms of the Town Hall, and was the scene of many an animated debate on political and social subjects. It was well supplied with newspapers, and was for many years a flourishing institution, but the abolition of the paper duty, and the consequent reduction in the price of newspapers to a penny, together with the great extension of cheap literature, took away its attractions, most of the readers preferring to have their papers in their own homes.

A great improvement on the street was effected in 1852 by the erection of a terrace on the north side at Corseknoe. The ground rises above the level of the street, which, as we have elsewhere said, originally ran over the knowe, but was subsequently cut through it. A retaining wall, surmounted by an iron railing, was put up, and it received the name of Dalkeith Terrace, in honour of the Earl of Dalkeith, whose coming of age in the same year the townspeople had just celebrated in a very hearty manner. The cost of the terrace was about £60.

The reader will have observed frequent reference to "The Pump Well." The water supply of the town was then derived from a number of wells distributed over the town, but this well, which was situated at the Market Cross, was in an emphatic sense *the* pump well. It was beautifully built with ashlar, and was covered by a stone erection. The spout by which the water was discharged faced down the street; the handle of the pump was a long bar of iron with a ball at the end. It was not driven vertically, but horizontally, like the pendulum of a clock. Few there were who could swing this



ponderous handle except with both their hands, and to do so with but one hand was regarded as a proof of great strength of arm. A stone seat was set along the side of the pump facing the street. The widening of the street in recent times having left the pump near the middle of the roadway, an obstruction to the street traffic, it was shifted back to the side of the pavement in the year 1836, and it was ultimately taken down and removed altogether about the year 1881.

The source of the present water supply, introduced in the year 1868, is Lochburn. A limited liability company was incorporated 21st April, 1868, with a capital, including preference shares, of about £2000. A reservoir was constructed at the gathering ground on Clenries farm, at a distance of three miles, and a distributing tank and filters on an elevation in the neighbourhood of the town. The quality of the water is excellent, being very soft, and therefore suitable for general household as well as dietetic purposes.

The Volunteer movement in 1859 was adopted with great enthusiasm in Sanquhar and the country parts surrounding. A strong company was promptly formed, and commenced drilling in the "big shop" at Crawick Mill—an empty weaving shop formerly belonging to the Carpet Company. It was composed of all classes—farmers, artisans, and labourers. They were tall, broad-shouldered men, but in truth this description applied equally to the other companies in the County. Public attention was drawn in the Metropolis to their splendid physique, as they marched down Princes' Street on their way to the Royal Review in 1860, and we remember hearing an inspecting officer declare that he had never seen the same number of men cover so much ground as the Dumfriesshire Volunteers did when standing in rank. The company still continues strong and efficient.

The Dumfries District of Burghs was represented in Parliament, from 1847 to 1868, by Mr William Ewart, a Liverpool merchant, who was much respected, both by his constituency and in the House. Amid the ups and downs of

political feeling in the other burghs of the group, Sanquhar always remained steadfast to Mr Ewart and Liberalism, and on one occasion, when he was opposed by the late Mr Hannay, the most brilliant of all those who broke a lance with him during his Parliamentary career, the return from Sanquhar shewed that not a single vote had been cast for his opponent. Mr Ewart, in 1863, presented a handsome barometer to the inhabitants of Sanquhar, which is inserted in the wall of what was then the residence of Provost Williamson. His portrait, gifted to the town after his death by his sister, Miss Ewart, hangs in the Council Chamber.

In 1852 the Town Council resolved "to promote the celebration in a becoming manner of the attainment of his majority by the Earl of Dalkeith, as a mark of respect and attachment to the noble house of Buccleuch and Queensberry." They resolved to illuminate the Town Hall, to ring the Town's bell, and voted a sum of ten guineas for fireworks. The townspeople entered heartily into the demonstration, which was of a most successful character.

A still greater event, and one which evoked a wonderful display of loyal feeling, was the visit of the Prince of Wales to the town in 1871. His Royal Highness and the Princess of Wales were, in the month of October, on a visit to the Duke of Buccleuch at Drumlanrig Castle, and shooting parties were arranged on His Grace's moors in the upper part of his estate. Having occasion to pass through Sanquhar, the Duke was just a trifle anxious as to the reception which the Prince might receive. The Sanquhar people were regarded by all Tories as dangerous Radicals, not given to ceremony in the expression of their political opinions. They availed themselves, however, of this visit of the heir-apparent to the throne to shew to all men that their Radicalism was quite consonant with loyalty. Indications that this was so had indeed been given by them on previous occasions, as in 1841, on the birth of the Prince of Wales, in 1863 on his marriage, and again, in the early part of this same

year 1871, on the marriage of the Princess Louise to the Marquis of Lorne, when they were not behind in testifying their attachment to the reigning house and the institutions of the country, but all these previous demonstrations were eclipsed on this occasion of the royal visit. The Town Council presented a loyal and dutiful address, to which the Prince graciously replied. Three floral arches were erected across the main street, and the plain architectural features of the houses were concealed by a profusion of flags, evergreens, and other decorations. On the party passing through in the morning, they were greeted along the whole length of the street by the population, who turned out *en masse*. The carriage containing the Prince and his ducal host proceeded at a walking pace, and His Royal Highness displayed an affable manner which fairly captivated the Sanquhar people. On the return journey in the evening still greater crowds, gathered from far and near, awaited his arrival, and gave him a right royal welcome. There was a display of fire-works, the Council House was illuminated, as were also the houses down to the meanest cottage, where the modest candle in the window testified at once to the poverty and its loyalty of inmates. The notice of the royal visit that was received had been short, and preparations were hurriedly made, but as the Prince passed again on the following day the demonstration was repeated with even greater enthusiasm. All were agreed that the like of it had never before been seen in Sanquhar, and his Royal Highness, in his reply to the address of the Town Council, expressed his grateful sense of "the hearty reception he had met with from all classes of the community when he had passed through Sanquhar." The people, in addition to the loyal feeling by which they were inspired, were no doubt actuated also by a regard to the fact that the Prince was the guest of the Duke of Buccleuch, and sought in honouring the guest to likewise honour the host. A further proof of their kindly feeling to the house of Buccleuch was given in 1882, on the coming of age of Lord Eskdaill,

the eldest grandson of the Duke, when a demonstration of a very hearty kind was made ; while an address of sympathy and condolence was sent by the Town Council to the Duke and Duchess on the occasion of his sudden and pathetic death in 1886. Lord Eskdail was a young nobleman of great promise, and had won golden opinions from all on the vast family estates with whom he had come into contact. The accident which caused his death occurred far from human dwelling or human aid, save such as his Highland ghillie could render him. The pathetic story of his last hours, as he lay on the heather, bleeding slowly to death, and the gentleness of soul which he displayed as, with almost his last breath, he whispered his thanks to the servant for the water which he brought him, sent a thrill through the whole country, and evoked a universal feeling of sympathy with his parents in the loss, under such trying circumstances, of one who was the light of their home, and with whom were bound up so many fond anticipations.

Last, but not least, of these periodic celebrations was that of the Jubilee of Her Majesty the Queen in 1887. The occasion was observed throughout the whole country on a stupendous scale, but we believe that in no town of its size, certainly not in this part of the kingdom, were more elaborate preparations made. The great mass of the population, joined by large crowds from Kirkconnel and Wanlockhead, marched in procession, to Kemp's Castle, where a platform had been erected, whence, after the proceedings had been opened by prayer, appropriate addresses were delivered to the vast throng. The Volunteers fired a *feu-de-joie*, and ringing cheers were given for Her Majesty. Sports were provided for the young people, and refreshments for all. A free concert was given in the evening in the Public Hall, and a half crown was presented to every poor person in the two parishes. A bon-fire on Matthew's Folly at a later hour, where an immense crowd assembled, gave a fitting termination to the day's proceedings, into which every one had thrown himself heart and soul, and which passed off successfully in every way.



This chapter may be brought to a close with a rapid survey of the changes effected in country districts by the railway. The conditions of life and the daily habits and customs of the people in country districts throughout Scotland underwent no great change during the generation that preceded the introduction of railways, about the middle of the present century. Each small district was completely inbourned. What lay within the limits of the horizon was all the world to them, so far as their daily life was concerned, and a certain air of mystery or romance surrounded all outside this narrow circle. The natives were, as a whole, content to walk in the footsteps of their fathers, following the same occupations, generation after generation, the result being that, according to a well understood law of nature, particular families acquired an hereditary skill in particular branches of work. At the same time, there were bold and adventurous spirits, whose ambition scorned the quiet, uneventful life of their native vales, and longed to explore the great world beyond. Oft-times they, like the patriarch, "went out, not knowing whither they went;" and, though without definite aim or purpose, or the inspiration of the promise of a great future, they were guided, as truly as he was, by the hand of Providence. At all events, the prosperity which marked their after-career was in many instances truly wonderful, but was only the direct and natural fruit of the indomitable qualities of the hardy race from which they were sprung. They proved themselves the pioneers of civilisation in many a remote corner of the globe, laying the foundations of thriving colonies, which have since become a source of pride to the British Empire, and have extended the influence of the Anglo-Saxon race upon the destinies of the whole human family; and how often has it happened that in the course of time his native town has found itself unexpectedly and richly endowed by the munificence of a son, the memory of whose way-going had almost faded from the recollection of his boyish associates? But, not to speak of emigration beyond

seas, a journey in that age from one end of the island to the other was an enterprise fraught with considerable risk, and only to be undertaken on important occasions, and after mature deliberation. A journey to London was not unattended with danger to life or limb. Road accidents were not uncommon, and over and above these had to be reckoned the chances of falling a prey to the highwayman, the tales of whose daring escapades, so often heard at his own fireside, kept the traveller's mind in a state of uneasiness and apprehension. So serious, indeed, were the risks, that the prudent family man, who was about to undertake such a journey, regarded it as his first duty to make his will. When the day of his departure arrived, his family circle was thrown into a state of agitation and concern, and his fellow-townsmen crowded around to see him off and wish him God-speed. On his safe return, he was congratulated on his good fortune, and thenceforward, in the minds of his friends and neighbours, he was regarded as a person of no small importance. Long journeys by coach were confined to men of substance; the movements of the common people had to be made on foot, the toilsomeness of the way being sometimes relieved by a friendly "lift" on the top of a carrier's cart. The occasions on which any great number of the people travelled together were few. The occurrence of a curling match with a neighbouring parish was so great and so unusual an event that the preparations for an early start threw the curlers, and, indeed, the whole population, into a wonderful state of excitement, which was once tersely described by a wag, who said that in Crawick Mill "they were rinnin' wi' teapots and razors the hale nicht." Attending a neighbouring sacrament, or a fair, if there was a market town within easy reach, led to an exodus for the day of a large portion of the population, but with these rare exceptions their lives consisted of a plain, monotonous round of common duties.

And yet, it must not be supposed theirs was an unhappy lot. It may truly be said, speaking of this district in par-

ticular, that the condition of the population, though a humble, was a reasonably happy and contented one. In both town and country, employment was, on the whole, steady and plentiful. In the town, weaving was the principal industry, and, in the country around, the population was rooted to the soil, families of farmers and cottars remaining in the same place for generations. Though the wages of agricultural labourers were small, they were supplemented in various ways. The notion that the interests of capital and labour were antagonistic was never once entertained; they lived together, masters and servants, with no great difference in their condition outwardly, and on terms of cordial friendship. The children of the ploughmen were constantly running about the farm-house and falling heir to the fragments of a meal, the odds and ends that fell to them from the kitchen table coming in no way amiss to sturdy boys with good healthy appetites. It was a common arrangement that, in addition to the wage in money, which was small, the cottar received a plentiful supply, free, of skim milk from the dairy, and was allowed to plant a small patch of potatoes. The cast-off clothes from the farm household, or sometimes even a cut off the web when it came from the mill, fell to the ploughman and his family. His wife helped with the milking, and every one who could make a strap, bind a sheaf, or assist in any way, turned out to the "hairst-rig." The system of payment "in kind" obtained also in the engagement of shepherds, many of whom had what was called a "pack"—a certain number of sheep which pastured with the general flock, the produce of which belonged to the shepherd as part of his remuneration. In these arrangements one can detect the germ of the idea of "three acres and a cow," and of the principle of common-sharing of profits between employers and employed, which are being advocated in these days by certain reformers. The population in the purely rural part was in those days very considerable, much greater than it has since become. There was quite a number of small farms, each with its own farm-house, and servant's

cothouse as well, while by the road-side were groups here and there of cottages—two, four, or half-a-dozen together—where were bred the stalwart families, whose ranks formed the unfailing supply of agricultural labour. The ruins of some still remain, but of the bulk of them every trace has been obliterated. This process of depopulation was the direct result of the policy, which began about fifty years ago, of constituting one large farm out of two or three small contiguous farms, and which has been ultimately carried to such an extent that, aggravated by other influences elsewhere noted, the supply of the agricultural labour, which, notwithstanding the extensive use of machinery, is still necessary, can hardly be maintained, even though the wages have been meanwhile doubled and even trebled.

The burghers of the old town had the placid stream of their daily life rippled with their periodical celebrations of—Riding the marches, Town Council and trades elections, and the King's birthday; while their burghal privileges gave to them a direct interest in politics, both imperial and local. Though down to the Reform period their municipal rulers were, being self-elected, beyond popular control, the constituents whom they professed to represent claimed, and exercised freely, the right to criticise their conduct. Then the great fairs—at Candlemas, July, and November, besides other minor fixtures of the same kind—created no little stir. The first is likewise called "The Herds' Fair," that being the day on which shepherds are engaged for the year; but the changes of service were then much less frequent or numerous than they have in later times become, since the old-established relation of common interest between master and servant has been unfortunately displaced by a feeling, if not of hostility and mutual suspicion, at least lacking the element of friendship. In former times it was quite common for shepherds to retain during a long life the "places" in which they had mayhap succeeded their fathers, or where they had first been engaged as "lad-herds." Their names were just



as naturally associated in the public mind with the "herding," which was their care, as was that of the owner of the flock. They came to know the ground and the stock, and rare was the occasion when a flockmaster parted with a shepherd to hand over the charge of his "hirsell" to a stranger.

On the Herd-Fair day the street was filled with a crowd of stalwart men and lads, all clad in home-made stuff, the black-and-white plaid universally worn by them being either folded carefully and thrown over the shoulder, or wound round the body so as to cover it completely down to the knees, just as it suited the taste of the wearer, or as the state of the weather demanded. Each carried the most stylish stick of the large stock which he possessed, the making and polishing of which beguiled the long winter evenings, and had his inseparable companion, the faithful collie, at his heels. It is to be regretted that the place of the black-and-white plaid is of late years being largely taken by a sort of cheap water-proof coat. Each class may be expected to know best what suits the necessities of their daily employment, but certainly there could be no more picturesque and appropriate "hap" for a shepherd than the time-honoured plaid.

The contrast has been noted between the demeanour of the mixed crowds which throng round the doors of the public-houses on an ordinary fair night with that of the shepherds on *their* fair night. The opportunities of dissipation enjoyed by the former are more frequent, and the effect of free indulgence in the "barley-bree" is too often to make them quarrelsome and foul-tongued, but, in the case of the shepherds, the manifestations are of a more harmless and inoffensive character. These hill-men, under the same conditions, would seem to experience a great exhilaration of spirits, and the unwonted feeling finds an outlet in shouting and singing. The collies, to keep them company, take to barking, the result being many a "collie-shangie," in which much mutually-defiant wrath obtains utterance, and a good deal of worrying takes place, but little damage is done.

The July Fair—the great lamb and wool market of the year in the South of Scotland—brought together, and does still, a large concourse of people, all interested to learn the prevailing prices.

At the fair in November, the principal articles traded in were vegetables—onions and carrots for winter use—and hence this was familiarly called “The Onion Fair.” The finest specimens of this succulent vegetable were strung round a band of straw about twelve or fifteen inches long, and were sold at so much per string, while the smaller and poorer sorts were sold by weight.

At all these fairs the sides of the main street, from the pump-well westward, were lined with booths ; on the north side these were filled with the small-wares which were required in country houses ; the candy-barrow and fruit stalls were the centre of attraction for all youngsters who had had their “fairin’,” and were anxious to make it go as far as possible ; while above the din could be heard the cheery and inviting call of the proprietor of the shooting-stand—“Fire away, boys ! Nuts for your money, and sport for nothing.” Crowded round him under the awning were the boys, large and small, of sporting proclivities. On the table was heaped up a huge pile of nuts, and at the back was erected a board painted with circles and other devices in strong colours, upon which was nailed a group of brass rings of various sizes ; it was the ambition of the young sharp-shooter to plant within one of these rings the little dart discharged from one or other of the various matchlocks lying over the heap of nuts. The range was only about a couple of feet, and strong percussion caps were the only propelling force used. The smaller the ring into which the dart was shot the larger was the number of nuts allowed, but however bad the shot might prove, a few were given in consolation. The local cooper exhibited a varied collection of his manufactures, from the churn down to the smallest articles used in the dairy and the country kitchen. The south side of the

street was reserved for stands for the sale of boots, shoes, and slippers. The whole scene was one of the greatest animation, and afforded pleasurable excitement and genuine fun to both young and old. In the olden time the day was brought to a fitting close by the dancing of "penny reels" in the Council House.

The internal trade of the country was very limited in extent, each district being practically self-sustaining. The habits and tastes of the people were plain and simple, both in the matter of food and dress. With regard to the former, it consisted almost wholly of the products of their native soil, oatmeal and potatoes being the principal articles of diet; while in regard to dress, it likewise, both as to material and manufacture, was a native production. Durability was the primary, appearance only a secondary, consideration. The scarcity of money no doubt compelled this in most cases, but even where the means of a family would have enabled them to indulge in dress of a more showy and expensive kind, the product of foreign looms, they preferred for the most part to yield to the promptings of thrift. The ambition of the housewife of this period lay in another direction than that of personal adornment—viz., in the plenishing of her house. Her blanket-chest was her treasure-chest. The greatest day of all the year to her was that on which its contents received their annual airing, and she spread out the long row of blankets on the hedge-rows in the sight of all her neighbours with a decided feeling of pride. The number of pairs which a daughter received as part of her marriage outfit was a subject of anxious inquiry among her female friends, and was a tolerable guide to estimating the "biennes" of her family. The stock with which she started her married life, it was her constant care to augment from time to time, and when a division of the goods and gear took place after the mother's death, there was nothing the daughters more earnestly coveted, and over which they were more apt to quarrel, than the possession of the blankets. The store in a

long-established household sometimes numbered no less than thirty, forty, or fifty pairs. The worship of the goddess of fashion had not yet been set up in country parts. Household comfort, rather than personal display, was the great aim of the matrons of that age.

What little traffic there was between one part of the country and another was easily enough overtaken by the carriers' carts, which conveyed heterogeneous loads of merchandise, composed largely of small parcels, which were kept from falling off by a square wooden "heck," tied on the top of the heavier goods. It was within the heck and among the parcels that the weary traveller, who was fortunate enough to get a lift from the good-natured carrier, was seated.

Not only in respect of the necessities of life was it true that each locality provided for its own needs, but the same principle applied in trades and manufactures. The records of the burgh make reference, for example, to the following as having been practised here:—Plough-wright, turner, wool-comber, tanner, stocking-framer, dyester or dyer, book-binder, barber, and wig-maker. The trade of plough-wright, now practically obsolete, reminds one of the age when agricultural implements were of rude and simple construction, and were principally made of wood. A turning-lathe is still to be seen in country joiners' shops here and there, for, to the general joiner or carpentry business, is often added that of cabinetmaking—the making of the furniture which forms the plenishing of a young married couple's home. This consisted of the kitchen requisites, including a corner cupboard, made of triangular form, and set up overhead in a corner, containing the best china, for the display of which the door was usually left open; and further, a cupboard and dresser, as it is called, which stood on the floor; across the upper part rails of wood were stretched, behind which were arrayed the housewife's best dinner service, all set up on edge, with her best spoons placed between, and additional attractiveness lent to the set-out by a row of bowls ornamented



in dazzling colours, and various smaller articles similarly emblazoned. The branch of cabinet-making is, however, a mere adjunct to the joiner's main business, and no one now professes the regular trade of turner. In the early part of the century there was a tan-pit at the foot of the Calton Close (now named Baronscourt), and a bark-mill stood on the south side of the close. The reference to the trades of wool-comber and dyer (or dyster, as it was universally styled), points to the woollen manufactures, which are treated of in the chapter on "Industries," as is also the old-established manufacture of stockings, gloves, and mittens. The town likewise boasted a bookbinder. One Thomas Brown, who followed this calling, would appear to have been a man of some literary pretensions, for he published in the year 1807 a "Gazeteer of the United Kingdom," in two vols., a copy of which is in the possession of Mr Robert Halliday, weaver, Castle Street, who purchased it at a roup many years ago. The work is wonderfully complete, and does the utmost credit to the industry of one who, so situated, must have laboured under great difficulties in the compilation of such a mass of detailed information.

The reader will be surprised to learn that there were in the town two tobacco factories. James Otto, the father of Provost Otto, was a tobacco manufacturer. He had his factory in the house, 2 Church Road, the front of which was pierced by nine windows, five in the upper and four in the ground flat. Of these, four have been built up, and the whole converted into a dwelling-house. The other factory was the second house south of the police station, on the same side of the street. It is but natural to expect to find a brewery in a town, where, together with the immediate neighbourhood, there were no less than about thirty public-houses, in days before the temperance movement had arisen, and when drinking customs were almost universal. Such an establishment was kept in the building at the corner of High Street and Leven Road by the firm of Brown, Nichol, and Vass, while

another, kept by Jonathan Dawson, was situated in the range of buildings in Simpson Road, commonly called "The Tabernacle." The daily wants of the population were further provided for by bands of travelling tinkers, who moved up and down the length and breadth of the land, making on the spot and selling tin utensils of all kinds ; basket-makers, who found in the woods and marshy flats the willow wands and sticks they required in their trade, and with these wove baskets according to the size and style prescribed by the housewife, while horn spoons were worked out of the horns of slain cattle, laid past for that purpose, and placed in the hands of persons skilled in this manufacture, who moved about from farm-house to farm-house, remaining at each till the stock of horn had been exhausted. Coming round periodically like the pedlar, to whom reference is elsewhere made, these itinerant tradesmen established relations of friendship with their customers. They generally belonged to the wandering tribe of gipsies, but they were quite civil and orderly in their behaviour. Their food and lodging they received free, and beyond that their charges were not heavy.

In days when newspapers were scarce and dear, the news of public events travelled slowly. A copy of the London *Times* of the time of the Battle of Waterloo cost sixpence, and consisted of four pages of a small sheet, which, when spread out, was little bigger than an ordinary sized pocket handkerchief. Reports of murders and minor crimes, such as now help to swell the sale of our leading weeklies, were never heard of very far from the locality in which these occurred, but when a tragedy of unusual horror was committed, the intelligence was carried over the whole country by a class of newsmen, whose method of publication was after this manner :—The various scenes were depicted on little pieces of canvas about two feet square in pictures of the rudest type. The first was, usually, a portrait of the criminal, whose countenance proved him a villain of the deepest dye ; the next represented the actual perpetration of

the crime ; in some instances the victim, a woman, was seen seized by the murderer by the hair of the head, while from the wound inflicted by a long, glittering knife, ran a stream of blood, indicated by a big splash of red paint. Then followed the trial scene, which represented the judge perched up on a high bench, his head covered by an enormous wig, but his countenance giving no evidence of intellectual vigour or judicial serenity ; in truth, the whole—judges, counsel, and criminal—often bore a striking resemblance to each other, the artist's power of delineation being evidently limited to but one type of feature. Last of all came the execution. Upon a staring white ground a huge scaffold, black and appalling, was painted, and at the end of the noose attached to the cross-beam hung the murderer, his body writhing and his countenance distorted in his last agony. These gruesome pictures were mounted in the style of maps, and were attached by cords to the top of a poll, about seven feet high. A bundle of little pamphlets containing "The Last Speech and Dying Confession of ——," and a little stick completed the showman's equipment. Taking up his position in the most public part of the street, he commenced to recite the particular incidents of the tragedy. He affected a style of speech which was a harsh monotone, and it was quickly recognised by the inhabitants, young and old. He was surrounded by an eager crowd, whose imaginations it was plain to see were excited by the harrowing details to which they listened. As he proceeded, the exhibitor, with the stick, drew the attention of his audience to the picture which illustrated the point which he had reached in his narration, and the pictures, arranged in order, were turned over the top of the staff till the complete tale had been unfolded. Copies of the pamphlet were then offered for sale, and were eagerly bought up, and carried off to be read at leisure. The practice was a most demoralising one, and happily it has been swept away by the newspaper press. The very last occasion on which it was seen was on

the execution of Mary Timney at Dumfries in the year 1862.

In those days, when holiday-making was comparatively unknown, and the opportunities of relaxation and amusement were nothing to what they have since become, the visits from time to time of travelling showmen were a source of great delight to the simple-minded country people. There were among themselves men of splendid build and enormous muscular power—children of nature, whose finely proportioned, well-knit frames had been developed by regular simple habits of life and daily exercise in manual labour. They enjoyed in a super-eminent degree that choicest of earthly blessings—*mens sana in corpore sano*—and this gift had not been corrupted by illness or dissipation. When, therefore, the professional athlete, after the performance of some great feat of mere strength, strutted round the ring, as was his wont, and threw down his challenge to all the world, which in this instance meant only the wondering crowd that surrounded the arena, it was no uncommon sight to see a stalwart son of the soil elbowing his way to the front. Encouraged by the cheers of his friends, who regarded him as their champion, he, by the mere forthputting of the enormous power that lay slumbering in his gigantic frame, completely vanquished the well-trained performer. Such an one was Hewetson of Glenmanna, of whom many a story is told of deeds done which seem almost incredible. His achievements were the talk of the whole country side far and near, and, coming to the ear of the Duke of Buccleuch, led his grace to send for Glenmanna, who was one of his own tenants, in order that he might satisfy himself of their truth. The result was that the Duke carried him off to London to exhibit his powers, and it is related that the feats performed by him in the metropolis in presence of the Duke's guests filled them with amazement. Notices of these are to be found in the *Dumfries Magazine* and other publications of the period, and his monster putting-stone is enumerated in the appendix,



in the list of articles of antiquarian interest still to be seen in the parish. This stone weighs 150 lbs.

It was, therefore, not so much by performances of this kind, but rather by those in which agility and dexterity were displayed, that the minds of the common people were most readily impressed. Acrobatic feats and sleight of hand most puzzled their wits and excited their interest, while the height of the showman's profession was, in their eyes, occupied by the owner of a large circus or a wild-beast menagerie. The visits of these latter were of rarer occurrence, but, when they did occur, they created a profound sensation. The placarding of the streets with the large and highly-coloured posters raised a flutter of expectation in the breasts of old and young alike. The day of arrival was a red-letter day. Little work was done, vast crowds gathered from the whole region around, and the entire population who could move lined the streets to witness the imposing procession of gilded chariots and gaily-caparisoned steeds. The ground on which the "shows" congregated was the school playground, and on such great occasions the old schoolmaster, in letting the ground, made it a condition that his school children should be admitted to a special afternoon performance on terms which were within the reach of the poorest. The children assembled in the school, and marched across to the show with their master at their head.

Among all the showmen, however, who visited Sanquhar, there was one who was their special favourite, and that was "Old Ord," as he was familiarly, nay affectionately, called by the Sanquhar people. Mr Ord belonged to the town of Biggar, and was altogether an exceptional man of his class. He was a thoroughly respectable man, and most respectably connected, his father, it is said, having been the parish minister of Ettrick, and the conduct of his business was most regular and orderly. Drinking and swearing were alike prohibited; the reader will therefore understand that Ord was a showman of a type very rare in those, and still rarer in

these times. He was a tall, spare man ; and in his later years, when we knew him, he bore a singular resemblance in both face and figure to Professor Blackie of Edinburgh. Whenever he remained over Sabbath, he went to church ; his contribution to the door collection, then devoted to the relief of the poor, was a sovereign, a big coin to be seen in a church plate in those times ; and in his prosperous days, when he travelled in his private carriage, accompanied by his physician (for this was his practice), he spent much of his time reading the Bible.

But Ord, like most men of his class, experienced the rough buffetings of fortune. When he came first to Sanquhar, about seventy years ago, he was in a very small way, his entire stud consisting of—a donkey. He lingered about the place for some time, sufficiently long to enable the people to ascertain the true worth of the man. A feeling of sympathy for him sprang up, and a public subscription was opened to give him a fair start in life. The sum raised sufficed for the purchase of a good horse, which he trained to the ring. This proved the turning-point in his career, and the kindness of heart shewn to him by the Sanquhar people in the days of his adversity he never forgot. A strong feeling of mutual attachment and regard was engendered, and the many visits he paid to the town were not like the flying visits to other places of a similar size ; he was loth to leave the place and the people where and by whom he had been enabled first to place his foot on the ladder of fame and fortune. The townspeople had a sort of feeling that he belonged to them, and they followed his career with keen interest and sympathy. Mr Ord's son was for some time educated at Sanquhar school.

Though reasonably prosperous, he never owned a big stud ; he had no desire apparently to possess a huge establishment similar to those which move about in the season from town to town, whose employees are compelled to lead a strange, rough life. They may be said to live on the road. Arriving at a town, generally during the forenoon, the pro-

cession takes place two or three hours thereafter, a *matinée* performance fills up the greater portion of the afternoon, leaving them but little time to rest and prepare for the principal performance in the evening, which terminates at a late hour. No sooner has the place been cleared of the audience than a gang of camp-followers proceed to strike tent; all is bustle and confusion; and, shouting, swearing, and jostling each other in their mad haste, they make a perfect bedlam, and the flare of the naphtha torches gives the scene a wild weird look. In an incredibly short space of time the whole is taken down, and packed on baggage waggons. A brief—very brief—interval for rest is allowed, when the word of command is passed round; the scene of hurry, confusion, and shouting is enacted over again. Before morning breaks the whole has vanished like a dream, leaving the play-green silent and desolate, the grass trodden and crushed with innumerable feet, and the surface cut and disfigured with the wheels of the ponderous waggons, while all around are strewn heaps of straw and steaming manure to pollute the freshness of the morning air. Meanwhile the poor showmen and showwomen are pushing along on their dark night march, and those who only a few hours before had been flying round the ring, glorious in their spangled dresses, and flushed with the plaudits of a vast crowd of admiring spectators, may now be seen, pale and exhausted, vainly trying to snatch an hour's sleep, while their wearied limbs can ill bear the jolting of the waggons on their forced march over the rough country roads. Such is the life of the showman, and a rough life it is. The only good sound sleep he gets is at the end of the week, for the stage of the journey between Saturday and Monday is taken on the Sabbath day—at least, this has latterly grown to be the practice. The travelling of these establishments on Sabbath, particularly during church hours, along quiet country roads and through quiet country villages and parishes is one that, for the day, exercises a demoralising effect on the juvenile

population over a wide extent of country, and causes, when it does occur, just complaint by the respectable portion of the community. It cannot be justified on the ground of necessity; this is proved by the fact that only in recent years has the practice commenced. The showman of a past generation had some regard for the sacredness of the day, and for the religious susceptibilities of his neighbours.

Old Ord, of whom, however, we would more particularly speak, was, as will be gathered from what has already been said of him, a man of a very different stamp to the modern showman. In many respects, his ways were not the ways of his profession generally, not merely in his character and social habits, but likewise in his method of doing business. He took things more quietly and leisurely. His was an open-air performance, and continued to be so even when he became a very old man. He was the sole equestrian, but, in the estimation of all his admirers, he was a host in himself. The preparations made were of a very simple character. A broad circular path was formed by "flaying" the sods off the surface of the ground, and these being piled up all round the path formed a bank, which served to keep the youngsters off the course. Around the arena thus formed the grown people stood, while the juveniles squatted on the ground in front. Notwithstanding the lack of many of the accessories of his profession, and the absence of any professional training, Mr Ord, having learnt all that he knew by hard work and perseverance, the entertainment he gave was undeniably one of genuine merit. It embraced a variety of the usual tricks of daring horsemanship, but the *piece de resistance*—the item which took the fancy of old and young alike was of a burlesque kind, and was naturally kept to the end. It consisted of a representation of characters, half-a-dozen in number, all done on horseback. The old man retired to a neighbouring house to dress, and, after an interval, re-appeared in the ring, somewhat bulky in figure, for he bore



about his body, one over the other, and all fixed by a mysterious arrangement of strings, the whole series of vestments required for the representation. Into the centre of the ring had meanwhile been brought the various stage properties necessary. Mounted on his best trained horse off he went, twirling a shillelagh, dancing an Irish jig, and giving a wonderfully realistic sketch of Irish character. Flinging away stick and bonnet, he pulled a string and forthwith the entire suit fell away, revealing him next as a sailor, whereupon clapping on his head a straw hat, which had been tossed up to him by his attendant, he placed his arms a-kimbo, and danced a hornpipe to the tune of "Jack a Tar." This done, another string was drawn, and he appeared as a "soldier bold." To this succeeded "the drucken fishwife." With a clean white "mutch," the old man looked the part of the auld wife to perfection, his face, it is said, closely resembling that of Bettie Sloan, an old Sanquhar woman. He staggered about on the horse's back in the most reckless manner, but ever kept his feet. Still another string was pulled, and off flew the skirt, when, last of all, he appeared in all the glory of the tartan-kilt—a warlike Highland chieftain. There were handed up to him a bonnet and plume, a shield and a gleaming broadsword. Rousing his lagging steed, with a hoarse roar, he flew round the ring, his face aglow with the passion of war, cut and thrust, parried and fenced, as if engaged in a desperate single-handed combat. On the duel went with increasing determination and fury to the inspiring strains of "Rob Roy Macgregor O," played by his fiddler. Higher and higher rose the enthusiasm of the rustic crowd, till, both man and horse exhausted, he sprang to the ground, amid a perfect whirlwind of applause. The transformation could go no further, for he had now got to the bare skin, and thus ended a display which can never be forgotten by those who had the good fortune to witness it.

Another favourite representation of his was what he dignified with the title of "The St. Petersburg Courier," and

consisted of his riding six bare-backed horses abreast. With his feet planted on the outside pair (and this he was only enabled to do by the length of his legs, which were disproportionately long for even a tall man like him), he made the circuit of the course a few times, then liberated a pair of the horses, which immediately dashed to the front ; by and bye another pair were freed, and so in pairs they pursued each other till, gently reining in the pair which he continued to ride, he allowed the first and then the second pair to overtake him, each pair as they drew up resuming their places in the team. This was repeated time after time, and the exhibition was justly regarded as a good example both of training and horsemanship.

Variety was given to the entertainment by his son-in-law, Delaney, also a tall man, who was equally great in his department of acrobat. He turned somersaults with perfect ease, and bent his body into shapes and forms wonderful to behold. One feat which he performed will itself give an idea of his capabilities. He mounted step by step a ladder 12 or 15 feet in height, set up on the bare ground, and totally unsupported. Slowly and steadily he ascended, till he had reached the top. The ladder was so constructed that the one side, with the steps, could be detached by a jerk from the other. Seizing then with his right hand the head of the one side, he with his left sharply jerked away the other with the steps attached, which then fell to the ground. Poising himself on the top of the bare pole which he grasped, he swung his body gradually upwards, and finished by standing on his head on its very top.

The entertainment being open and free, the reader may ask—How was the establishment kept up? It was by a lottery, the tickets for which were sold round the ring in the intervals of the performance, and by the proceeds of a dramatic representation, which took place in the Council House, the favourite piece acted being “Gilderoy.”

Ord, having reached what for him was a state of high

prosperity—when his stud embraced half a score of valuable horses, bethought himself that he would take a journey over the Border, and seek “fresh fields and pastures new.” He travelled over a considerable part of England, and eventually found his way into Wales. Here a sad disaster befel him, for, by their having drunk water impregnated with some poisonous substance, he lost his whole stud except two. He retraced his steps to Scotland, sore stricken in spirit. For some years longer he wandered up and down the country, but in a sadly-reduced state, and finally disappeared from the road about thirty years ago. His ashes rest in the churchyard of his native town, Biggar. R.I.P.

The lame fiddler appeared in his old haunts at fitful intervals long after his old master had passed away, and many a copper was tossed to him for the sake of “Old Ord.”

There were but few amusements to relieve the dulness and gloom of the long winter nights. During the day, whenever frost occurred, the game of curling was followed with great spirit, and in the evenings the games were played over again by the curlers either at their own firesides or in the public-houses over a “dram.” The opportunities of curling were more regular and extended in the early years of the century than they have been in recent times. At least, it is a prevailing impression among the older people that the seasons were then more severe, and that, from whatever cause, the winters now are more open and mild, as a rule, and this idea seems to be borne out by the records of the Curling Society, which shew a comparatively unbroken round of games winter after winter. Though that was the case, there were, however, many weeks of every season when there was no frost, and other forms of amusement had to be sought after. Among these, draught playing was practised to a considerable extent, and there were many excellent players in the town. Here, and in the neighbouring parish of Kirkconnel, especially in the latter, there was a group of players who could hold their

own with the best exponents of the game. Wylie, "The Herd Laddie," and the world's champion at one period, came to Kirkconnel when quite a lad. He had already attracted attention as a promising player, and, finding a congenial society in the little village, he stayed about the place for weeks, having nightly encounters with the more notable players. In Jamie Steel he found his match, and the young lad, whose fame was destined to spread wherever the game was known, confessed that, during his sojourn in Kirkconnel, his play was much improved.

Amateur theatricals were likewise a source of amusement. A company composed of young men of the town performed winter after winter. It cannot be said they displayed any great degree of histrionic talent, but their efforts proved quite satisfactory to their audiences. At the same time, there were individual cases where an intelligent and sympathetic rendering of the part was really accomplished. In the "Gentle Shepherd," for example, which was naturally a special favourite with such an audience, illustrating, as it did, incidents which were those of their own daily lives, the uncouth manners and broad humour of "Bauldie" were admirably interpreted by Charlie M'Iver. In successive representations in later times of this comedy the part was assumed by others, but it was generally allowed that none could compare to "Charlie." The whole of the characters, male and female, were sustained by *men*, none of the girls ever venturing upon the stage; any one who did would have been held lacking in modesty. Female parts were assigned, therefore, to those who were of moderate stature, and of that feminine cast of countenance which would readily lend itself to a successful make-up, for this, even more than the acting, was held of the highest importance; and thus "The Button," as he was called, a lively little man, played the part of Mause. So completely was he disguised, and so perfectly did he look the old crone, that on the last occasion on which he ever played, one of the audience who sat near the stage,



and who knew him well, inquired of a neighbour—"Whae's Mause?" and received for answer—"Whae's Mause? D'ye no ken 'The Button?' He's as like what his auld aunt Mary was as she had sputten him." But "The Button" revealed himself before all was done. Those who have seen the play know that it is brought to a close by the singing of "Corn Rigs and Barley Rigs." The whole of the company had assembled on the stage in a circle, and the chorus began. "The Button," tired of the restraint to which he had been subjected the whole evening, and entering thoroughly into the spirit of the occasion, suddenly broke forth on his own account. He had a fine tenor voice, and suiting the action to the words, he sang this fine old song in a style that fairly captivated the audience.

The ideas of stage representation possessed by amateur companies were certainly crude and original, and would have sent an *habitué* of city theatres into fits of laughter, but in this case ignorance was bliss, and these theatrical entertainments served the admirable purpose of brightening by innocent amusement the minds of simple country folks, whose lives at the best were dull and monotonous enough. Incidents, the humour and ludicrousness of which were, however, apparent to even such a simple audience, did sometimes occur, as, for instance, in the representation of Sir Walter Scott's "Rob Roy." The person who sustained the rôle of Andrew Fairservice had diligently learnt his part, learnt it in truth too well. The little manual contained, at a certain point, the stage direction (*Enter Andrew Fairservice--drunk*). He failed to understand that he was simply to act as herein directed—that is, swagger on to the stage as if in a drunken condition—but at the proper moment he rushed on the stage, with neither staggering gait nor befuddled countenance, but straight and steady, and having assumed what he thought a striking attitude, announced himself by shouting—"Enter Andrew Fairservice, drunk." This ridiculous *contretemps* fairly brought down the house.

These representations were given in the Council House, in the principal room, which, however, only measured about 400 square feet on the floor. The stage was necessarily very limited, and in order to accommodate as many as possible, the audience sat in one steep gallery, reaching from the verge of the stage to the back, those on the top bench having to bend low under the very ceiling. Night after night the place was packed to suffocation, but in spite of the crush and the heat, the company made, performers and spectators together, a right merry party.

"Douglas," "The Rose of Ettrick Vale," "Rob Roy," "Pizarro," and other dramatic pieces, were put on the stage from time to time, but the "Gentle Shepherd" it was that most correctly hit the popular taste.

The foregoing is a sketch, and only a sketch, of the social condition and economics of the life of the inhabitants of this and many other districts of Scotland during the period immediately prior to the introduction of the railway system into the country.

Let us now glance at the effects, immediate and ultimate, of the introduction of railways on the life and manners of the inhabitants of every region into which they have penetrated, for this was an event which amounted to a revolution, the results of which were deep and far-reaching. The first effect was a quickening of trade, caused by the circulation of the money paid in wages in connection with their construction. The bands of navvies employed—English, Scotch, and Irish—were a reckless and improvident class, and the whole of their earnings were spent in the gratification of their appetites. The public-house came in for a large share, but every branch of trade benefited to a certain extent; and the tradesmen and dealers who were careful to make hay while the sun shone, found themselves speedily in a position of ease and comfort. This *immediate* quickening of trade was a result of railway making which had been foreseen by the bulk of the country people, and was a consideration which largely

accounted for the extraordinary enthusiasm with which they hailed the advent of this new and expeditious mode of travelling, but they had failed to grasp what its enduring results in the course of time would prove. No sooner, however, was the work completed, and the floating population, to which its construction gave rise, had gone, than the people had leisure to realise that, so far from the railway having a permanent influence towards the improvement and development of trade, the tendency was to be altogether in the opposite direction, so far as small country towns were concerned. In addition to the trade of the resident population, Sanquhar had benefited to a considerable extent from the passenger traffic by coach and otherwise, and by the extensive cartage of coals from the pits in the vicinity all over a wide district of country. The whole of the passenger traffic was immediately, and the large proportion of the goods traffic gradually, but surely, swept from the country roads, the result being that, when the influence of this new power had had time to have its full effect, the trade of such small towns was found to be irretrievably ruined, and the peace and quiet of many a country district, after the din and stir which awoke it up for a brief period had ceased, reigned more profound than ever. Speaking of trade, it may be here incidentally remarked that the streets of country towns have likewise been rendered more silent still by a change in the method of trading of late years, for which the keener competition in all branches of enterprise is principally, and the railway system in a minor degree, responsible. Part of the produce of the farms, butter, eggs, &c., was carried to the town to market, and this was a part of her work, which, though the burden was sometimes very considerable, was cheerfully undertaken by the dairymaid. It was a pleasant outing, and further, as it afforded possible opportunities of flirtation with one or other of the young gallants who might offer to carry her basket, or give her a good long Scotch convoy on her way home, she, with a true woman's instinct,

made careful preparations for going to the town. Her hair was put up with special care, and her dress consisted of a loose jacket, called a "juip," made of printed cotton, the favourite pattern being a very small pink tick or stripe, tied at the neck by a bright ribbon, formed at the throat into a neat bow or rosette, and her best and newest striped drugget petticoat, worn comparatively short. A sun-bonnet, clean and well starched, shaded her comely face, which had the hue of ruddy health and happy content, while, as often as not, she tripped along barefoot, which she was none ashamed to do, particularly if she was conscious of the possession of a shapely foot and a well-turned ankle. No one received a more hearty welcome by the shopkeeper than the dairymaid, for not only did the sweet fragrant rolls of butter and the fresh laid eggs, swathed in the folds of a towel spotlessly clean, which she bore in the basket over her arm, find a ready sale among his customers, but as their payment was generally, on the system of barter, taken out in kind, consisting of household necessities, the transaction was one of double advantage to him.

This practice has almost entirely disappeared, having given place to a system of travelling-shops. From each small town a string of carts belonging to the various traders daily scour the country in all directions, vying with each other for the trade, not only of the farm-houses, but likewise of every cottage within reach. They bear loads of every conceivable thing, in the way of provisions, required by the housewife. A considerable change had already taken place in the diet of *town* families; baker's bread and biscuits having been substituted for porridge and oatmeal cakes, and the consumption of such things as jams and jellies, tinned meats and other dainties had become very great; but up to the time, about a dozen years ago, when these travelling shops began to go their rounds, this change of diet had not been adopted among the families of shepherds and agricultural labourers. With these fancy articles brought to their doors, however,



and pressed upon them by the traders, they have been gradually led to abandon to a great extent their former simple and wholesome diet. For this great and grievous change the housewives must be held responsible, and a heavy responsibility it is, for to it is in large measure due the deterioration in physique which is observable in the classes referred to. Mothers have, unfortunately, had more regard to their own ease and convenience than to economy in household management and to the health and physical well-being of their children.

In the matter of dress, likewise, the changes were comparatively unimportant. The inhabitants of country districts had no acquaintance with the vagaries of fashion, which nowhere, it is true, either in town or country, were then so frequent or extraordinary as they have since become, owing to the vastly increased wealth now distributed over large classes of the population. Their dress more nearly conformed to the necessities of their calling, or of the climate, and, therefore, the prevailing style continued very much in the form in which it had been handed down by a previous generation. In rural parts, indeed, there was then less distinction of classes; the people were all, with very few exceptions, more on a general level of material condition. There were among them no social leaders, from whom new ideas in dress might be borrowed; the only glimpse they could have of the prevailing fashion was from a lady-passenger by the coach.

But the effects of the railway, in leading to an assimilation in manners both as to food and dress of the people in the town and country, are self-evident, through the more frequent and regular intercourse which was secured between the inhabitants of one part and another, so that those in rural districts have been led to abandon their simple tastes, and to ape the more artificial, or if you will, refined tastes of the dwellers in towns.

Another effect of the railway was to accelerate and increase

the depopulation of the country districts, to which reference has been made. It is true that in Scotland, more than in any other country, people of humble condition prized highly, and made in many instances considerable sacrifices to secure to their children, the benefits of education, brought within their reach by the excellent system of parish schools. A large proportion of the masters of those schools were university bred men (the profession of schoolmaster was that upon which many "stickit ministers" had to fall back), and so it came about that the bright and promising scholar was able to gather a knowledge of the classics, sufficient to enable him to step up into the university, and the ranks of the students were to such a large extent swelled by raw country lads who had to "cultivate philosophy on a little oatmeal," for their parents' circumstances compelled them to practise in their scholastic days the humble style of living in which they had been brought up. They were sprung from a shrewd, hard-headed race, and the habits of industry, of self-restraint, and self-reliance, to which they had been accustomed, enabled them to hold their own in the contest for scholastic honours, and afterwards in the arena of public life, against those who had been nursed in the lap of luxury, and enjoyed the advantage of influential social connections.

The numbers, however, who were thus drawn away to other spheres of labour than their own native vales, or who voluntarily migrated to the towns, or even went beyond seas in quest of their fortunes, never represented at any time more than the natural surplus of population, the regular excess of births over deaths; in truth, in many country parishes, in spite of the drain from these causes, there was rather a tendency to increase of the population; but the introduction of railways marked the point from which a movement of the inhabitants of country parishes to the large centres of industry and commerce has gone on in ever-increasing volume. The extent of this shifting of population is revealed in the last census returns, those of 1891, in figures

which have startled the country, and caused grave concern in the minds of thoughtful men. It is to be attributed to the double influence of, on the one hand, the attractions of town life, consisting of a higher rate of wages, and amusements and other social considerations, which powerfully affect the imagination of people whose daily life and habits are simple and homely ; and on the other, of the expulsive force exercised by the short-sighted policy of the land-owning class, according to which many of our small country towns are, as it were, bound with an iron ring of restriction. "Hitherto thou shalt go, and no further," is the fiat of the landlord—a fiat as irresistible in the present state of the law as the divine decrees, and has effectually quelled the enterprise of what might have been thriving communities in many districts of the country. So long as communication was difficult and expensive, the rural population remained in a condition of passive submission to a state of matters which there seemed no hope of bettering, and from which there appeared no way of escape. The history of one generation was repeated in the next, and so long as they knew no better, so long did the people remain contented with their lot. But the railway changed all that. The opportunity was now offered to those living in out-of-the-way places to make an excursion into the great world, which had been hitherto beyond their ken. The cheap trips which were organised by the railway companies brought enormous numbers of country folks to the large towns. No sooner did these crowds step on the streets than they stood still, bewildered and amazed. The houses appeared to the eyes of those who had been accustomed all their lives to little low-roofed thatch cottages as if they towered up to heaven. They gazed, open-mouthed, while their minds were awed with the vast crowds of human beings as they passed along with keen, eager faces and quick hurried steps, and with the roaring tide of traffic. By and bye, when they had become somewhat accustomed to these marvellous sights and sounds, their attention was attracted by the shop-windows,

and there they speedily found fresh cause for wonder, for there they saw such a display of wealth and splendour as they had never dreamt of.

Many of them dared not venture out of sight of the railway station, fearful lest they should lose themselves in what appeared to them a labyrinth of streets and lanes, from which, once they were entangled, there would be no hope of escape ; but though their sight-seeing was thus of a very limited extent, they came away profoundly impressed with the greatness and glory, the wealth and magnificence of the city. The whole presented to their wondering eyes and their simple minds a dazzling vision, which, on their return, they vainly tried to describe to the folks at home, who in turn longed to view the wondrous sight. One can easily imagine how powerfully it affected the younger people, teaching them to scorn their slow dull life and simple ways, and firing them with the desire to see more of the world, of which they had had but a passing glimpse, and to share in the excitement and pleasure of a life which seemed to their unsophisticated minds one of supreme happiness. Their spirit was stirred in them ; no longer could they settle contentedly down to their quiet humdrum existence ; they must hie away to where fame and fortune were to be reaped, and where pleasure waited on them at every step.

In another way the railway operated towards the depopulation of rural districts. Prior to this time there had existed in country parts a large number of small factories and manufacturing works and many home industries, principal among which was hand-loom weaving, affording employment to thousands of families, but the railway tended to draw together these industries into large centres. Immense factories sprang up, in which the power-loom was introduced ; the coal and iron industries, now increasing by gigantic strides, offered a rate of wages which, notwithstanding the many drawbacks of the work, proved an irresistible attraction to those whose earnings were barely sufficient to keep life in,



and the consequent development of the general trade of the towns in all its branches caused the tide of migration to rise higher and higher. With regard to those who still inhabit the rural parishes, notable changes, as has been said, have occurred within the last forty years in their habits, in the matter of food and dress, and these changes are directly traceable, in a large degree, to the influence of the improved communication brought about by the system of railways. Brought into contact, as they never were before, with the denizens of the large towns, the country people have been led to discard their former simple habits, and to adopt the more artificial habits of townsfolk. From every centre of commerce there issues a perfect army of commercial men, who spread themselves over the whole land, pressing the sale of articles of daily use—preserved fruits, spices, tinned meats, and a countless variety of articles of foreign produce, now brought into our ports from every quarter of the globe. These again are carried to the very doors of the people in the remotest corners of the country by strings of vans and carts, and thus the habits of the people have been entirely changed, some will say, corrupted.

What is true with respect to food is equally true in regard to dress. The stray visit of the pedlar was the only opportunity afforded of seeing or purchasing anything of a fancy kind in the way of dress. In truth, his pack was made up rather of the finer sorts of house plenishing, linen and the like, and even the stock of the draper and clothier in small towns was almost wholly composed of woollen materials designed for wear, and not for display. The tailors or dressmakers in Sanquhar could be almost counted on the fingers of the hand, the system of working in the homes of their customers, subsequently referred to as practised by tailors, was likewise followed by dressmakers, who were expected to finish a lady's dress in a day, so plain were the fashions of the time; and, perhaps, to cut out a child's frock, to be sewed by the mother at her leisure, her

wage for this being 1s per day and her food. Now, dress-makers can be counted by the dozen. They pay periodical visits to the large towns "to see the fashions," and make the purchases necessary to enable them to keep their customers abreast of the times. Magazines giving directions for the manipulation of these fashions are read not only by all engaged in the business of dressmaking, but likewise in many private families, shewing to what an extent women's thoughts are now given to their personal adornment, in contrast to the habits of their grandmothers.

In the department of millinery likewise, the change is noteworthy. Down to fifty years ago, the milliner, with her ribbons, lace, and gum-flowers, had not yet appeared, nor had the flimsy, fantastic creations with which she now crowns the head of her fair devotees. Our mothers contented themselves with good, plain straw, their only ambition in this connection being to be possessed of a "leghorn." These leghorn straws, though expensive at the outset, served as the foundation of their head-gear for years, and frequently passed to the daughter at the death of the mother. At intervals they were confided to the care of the straw-bonnet maker, the prototype of the modern milliner, by whom they were taken to pieces, cleaned, and remodelled in the favourite form of the day. The advantage of the leghorn was that, besides being much superior in appearance, it was the only kind of straw that would stand the cleaning, by which process it was turned out as good as new. A few yards of ribbon, arranged according to the taste of the wearer, and by which it was tied under the chin, was all the expense incurred in the making-up.

While, therefore, the influence of the railway on small country towns and rural districts has spelt *ruin* to trade, and has, for the plain, homely, frugal habits of the people, substituted a more artificial style of living, it, at the same time, has brought in its train incalculable advantages of an educative and social character. In this respect, it has proved a

potent factor in the work of civilisation and refinement. Both in the facilities which it afforded in the dissemination of the daily press, which, on the abolition of the paper duty, was so largely extended, and likewise in the numberless other agencies for the public information and instruction, the railway played an important part, and, but for it, the growth and development of these agencies would have been less rapid and complete. There has been an undoubted improvement in the manners of the people, due doubtless to the opening up of the country and the closer inter-communion of one district with another and of class with class, and the death-blow has been given to many an objectionable feature of the social life of the rural population. There is one change, however, which we cannot but regret, and has, by many who have studied the matter closely, been largely attributed to this inter-communion brought about by the railway, viz., the disappearance to a great extent of the "characters," who were to be found in country towns—persons of strong individuality, of ready wit, or eccentricity of manner. Whether the railway and the altered conditions of life in which it resulted are responsible, as has been supposed, for the gradual disappearance and threatened extinction of this race of characters whose sayings and doings gave a zest to the life of their neighbours and friends, and are an interesting subject of study, will probably remain a matter of opinion, but that they are diminishing in number is unquestionable, and the fact that this is so renders tamer and less interesting the daily ways of our country people, and is a cause of regret to all who interest themselves in the study of Scottish life and character. Typical examples of them are to be found in the pages of Sir Walter Scott, where the peculiarities of their mental constitution and manners are admirably portrayed, and where the social life of the Scottish people of the olden time is drawn with inimitable power and felicity.

## CHAPTER IX.

### CURLING.



THE following is extracted from the "History of the Curling Society of Sanquhar," written by the author at the Society's request on the occasion of its centenary, in the year 1874:—

The origin of the Society is given in a Minute of date 21st January, 1774—"On which day near sixty curlers met upon Sanquhar Loch, and had an agreeable game at curling. In the evening they dined together in the Duke of Queensberry's Arms in Sanquhar. After dinner, it was proposed that they should form themselves into a Society, under the name of the Sanquhar Society of Curlers, and that a Master should be chosen annually; which proposal was agreed to, and several other regulations respecting the constitution and order of the Society were made. Accordingly one of the oldest curlers being chosen preses, appointed a Committee of the best qualified to examine all the rest concerning the Curler's Word and Grip. Those who pretended to have these, and were found defective, were subjected to a fine; and those who made no pretensions were instructed. Then Mr Alexander Bradfute, in South Mains, was chosen Master for the present year. The terms and prices of admission to the Society were—Submission and Obedience to the Master, discretion and civility to all the Members, and Secrecy; Fourpence sterling to be paid by every one in the Parish, and Sixpence to be paid by any one without the Parish as their admission; and liberty was



granted to the Clerk and some other members to add whatever new members were, and to report those to the Society at their next meeting."

We do not doubt that the game was practised long before this period ; indeed, it is apparent from this very minute that this was so in Sanquhar ; the fact that in 1774 so many as sixty curlers met on the ice proves that even then the practice of the game here had already become very general ; and we believe Sanquhar possesses perhaps the oldest Society in Scotland, with a recognised Master or Preses and a regular constitution, by which the game was regularly and systematically practised, and having an unbroken history from the date of its organisation down to the present day.

The ninth article of the Constitution—that "at any play among the rinks the reckoning not to exceed sixpence each player"—points to a custom prevalent at one time of meeting in the evening, in a social capacity, at the end of an important play, such as for the parish medal. In connection with inter-parochial games again, this social entertainment took the shape of a dinner, with a liberal supply of toddy. These "Dinners and Drinks" were for a long time the stake played for between parishes, and were grand affairs, the ticket being five shillings. This is a rather startling figure, as money went in these days, considering that the members of the Society were for the most part working men, among whom it was regarded as a point of honour to attend these dinners. Many were reduced to the direst shifts ; frequently borrowing had to be resorted to, by way of concealing the poor curler's poverty from all but the lender.

There would appear to have been something akin to freemasonry in the Society's constitution, for at a very early stage of its history a dispute arose among the members as to what was the true Curler Word and Grip, and the Society found it necessary to issue an authoritative declaration on the subject, which is in these terms :—In order to prevent all dispute concerning the Curler Word and Grip, the Master,

who always is Preses during his office, and the rest of the Society, have agreed that the following shall be held and reputed the Curler Word and Grip of this Society for the future :—

THE CURLER WORD.

If you'd be a Curler keen  
Stand right, look even,  
Sole well, shoot straight, and sweep clean.

THE CURLER'S GRIP, WITH THE EXPLANATION.

Gripping hands in the common manner of shaking hands is the gripping the hand of the curling-stone. The thumb of the person instructed thrust in betwixt the thumb and forefinger of the examiner or instructor signifies "running a port." The little finger of the person examined or instructed linked with the little finger of the examiner or instructor means an "in-ring."

Each member at his admission to the Society was initiated in the mysteries of the Craft, being for this purpose conveyed upstairs to one of the upper rooms of the Town Hall. The fees exacted from the entrants were, according to the rules, to go to the funds of the Society. There is, however, a notable instance in which this rule was departed from, when the proceeds had a very different destination. Of date 10th December, 1800, we have a minute :—"The following were admitted members of the Society (here follows a list of twenty names, which, however, we withhold, though we may mention that it includes the names of the Provost and the minister of the parish), all of whom paid fourpence each, making six shillings and eightpence, *which was drunk at the desire of the company.*" The questionableness of such a proceeding is somewhat condoned by the candour and honesty with which the fact is recorded.

The original playing strength of the Society was seven rinks of eight men each, and a *corps-de-reserve*, presided over by an officer appointed by the Society, who was styled commander of the *corps-de-reserve*. Through time the title commander was dropped, and he was styled shortly, though

rather incorrectly, the *corps-de-reserve*. From this body drafts were constantly taken to fill up blanks in the regular rinks of those who had, in this probationary service, proved themselves most worthy of promotion, and by whom the promotion was regarded as a proud distinction. There has been no *corps-de-reserve* for many years.

It was the practice, as has been observed, for a long time—in all spiels between this and neighbouring parishes—to play for dinner and drink. The spiel consisted of two games of nine shots each—the one played for the dinner, and the other for the drink. In this way it happened sometimes that the dinner was won by the one parish, and the drink by the other, but frequently the Sanquhar curlers enjoyed both at their neighbours' expense. The shortness of the games, too, accounts for the frequency with which certain rinks were *soutered*—that is, did not get a single shot. In a game with a certain parish, it is recorded “—— got not one game, and but very few shots. They were made *souters* in two rinks, and one shot only prevented the third from sharing the same fate.” This practice continued down to the year 1830, when, by a resolution of the Society, it was abolished. At the same time a motion was carried—“That henceforth all parish spiels be decided by shots.” Previously they were decided by the number of winning rinks, regardless of the aggregate number of shots gained by either.

A rather startling announcement is made in a minute of January, 1782, where we are informed that “Walter M'Turk, surgeon, was expelled from the Society for offering them a gross insult, in calling them a parcel of d——d scoundrels.” A very serious offence, no doubt, and demanding, in vindication of their own self-respect, the condemnation of the Society; but to shew that in their action they were not animated by vindictiveness, but by a regard to the interests of good order and public morality, and that they were not void of the grace of forgiveness—that they were willing to receive back to their bosom a weak and erring but repentant

son—it is further recorded, under date 17th December, 1788, “Mr Walter M’Turk, surgeon, was this day chosen preses.” Truly this was a literal fulfilment of the saying in the parable, “Bring forth the best robe and put it on him,” and is an honour to the Christian spirit of the Society.

The first game with a neighbouring parish was played with Kirkcannel on 19th January, 1776, followed by one on the 25th of the same month with Crawfordjohn. These two were the only parishes with which games were played down to 1784, when the first game with Morton was played. Then Penpont is added to the number in 1804, Durisdeer in 1830, and New Cumnock in 1844. Kirkcannel, Morton, Penpont, and New Cumnock are the parishes with which the great bulk of our curling intercourse has been held, and in them we have truly found “foemen worthy of our steel.” Indeed, it is a question whether there be in all Scotland a district of similar extent to Nithsdale where the same number of first-class curlers could be found. Many a time Sanquhar has had to lower her colours on a well-fought field, but when the balance of her gains and losses has been struck, she is found fairly entitled to claim the pre-eminence over all her rivals.

From the earliest period of their history the Societies of Sanquhar and Wanlockhead have been on terms of the closest friendship. Although Wanlockhead is situated within the parish of Sanquhar, the distance between the two places, eight miles, necessarily led to the formation of a separate society there, and, since 1831, games between the two have been of frequent occurrence. By way of cultivating the friendly feeling that existed between them, it became a rule that these matches should be played at Sanquhar and Wanlockhead alternately, contrary to the usual practice of the losers going back to the ice of the winners. The curlers of Sanquhar have a deep sense of obligation to those of Wanlockhead for the valuable aid they have always been ready to render in the games with the strong parish of New Cumnock. These games began in 1844. The wide extent of the latter, and her great command



of players, rendered the possibility of Sanquhar competing with her at her full strength with any prospect of success extremely problematical, and New Cumnock declined to break her numbers. Sanquhar determined, however, to make a gallant attempt, and while her own enrolled strength was at the time only seven rinks of eight men each, she had to muster eighteen rinks of nine men each. Every available man who could be got who had ever thrown a stone, however slight his acquaintance with the art, was pressed into the service. So urgent, indeed, was the call that some who had never even played a stone were taken on to the ice the previous evening, and, by the light of the moon, received their first lesson. The want of stones was no less severely felt than the want of men; and many a weaver's "pace" (stones which were hung on the beam to keep the web on the stretch, to which use old and disused curling-stones were frequently put), was unstrung, while others were hauled out from among the coals below the bed (a common place for the storage of coal in these days), their soles, it may well be conceived, being far from in a good condition. With such raw recruits and with such weapons, it required no gift of prophecy to predict the result. To extinguish the last ray of hope for Sanquhar, the ice proved to be covered with water, in consequence of which the game proved more a match of strength than of skill. The greater part of the Sanquhar curlers were "harried," that is, could not reach the "tee." The victory for New Cumnock was most complete, only three rinks from Sanquhar escaping the general wreck. One rink was *souted*. Sanquhar lost by 168 shots. On the next occasion the aid of Wanlockhead was invoked, and the result was very different. The crushing majority of the previous match was reduced to twelve, and in 1848 it was converted into a victory for Sanquhar by two shots, since which time down to 1867, when circumstances deprived her of the help of Wanlockhead, Sanquhar kept her honour untarnished.

This "foreign spiel," as it was called at Wanlockhead, was an event which caused great excitement in the village, and does still. Up betimes in the morning, and well breakfasted, with a comforter from "Noble's" in the pocket, well-trimmed besom in hand, and curling-stone handles slung around their necks, they set forth, and from the summit of Sanquhar Muir, the usual place of rendezvous, on a hard crisp morning, the mist creeping gradually up the hillside and disappearing before the rising sun, which was appearing like a ball of fire above the horizon, to see them come in sight over the distant hill top, or come pouring down Glendyne and Mennock, reminded one of the scenes so graphically described by our late townsman, Dr Simpson, of the days when the Covenanters were wont to wend their way over these same hills to the Conventicles in some quiet moorland spot. Arrived on the ground, their opponents singled out, and the game fairly started, they were not long in shewing of what stuff they were made. Almost without exception tall, strapping, young men, strong and hardy, they were trained to curling from their youth up. Their discipline, too, was perfect. At that time, when there were eight men in a rink, this was most noticeable. Arranged three and three on the two sides of the rink, they waited with the greatest attention till the stone was delivered, following it closely and eagerly in its course, till, at the call of the skip, "soop," down came the besoms like lightning, hands were clasped, the feet kept time to the rapid strokes, and no exertion was spared till the stone was landed at the desired spot, when the party, having drawn a long breath, rewarded the player with the shout—"Weel played, mon."

In Kinglake's "History of the Crimean War," observation is made upon the different sounds that proceed from the soldiers of different nations when engaged in battle. It is said, too, that in the British army, the roar or cry of regiments belonging to the different nationalities of which it is composed—English, Scotch, and Irish—is as distinctly

marked as the characteristics of the different races. So, the sound proceeding from a rink of Wanlockhead curlers was unmistakable, and not to be confounded for a moment with any other. Better curlers than those of Wanlockhead can nowhere be found, and one of their old veterans was quite justified when, on learning that those of a neighbouring parish, which had been carrying all before them, despaired of finding their equals on this lower sphere, and had threatened to challenge *the moon*, he drily remarked—"Tell them to ca' at Wanlockhead on the road up." It is probable that they would have been saved the farther journey.

There was a group of great curlers, now "a' wede awa'," who in their day were the mainstay of the Sanquhar club, and whose names are still frequently mentioned for their prowess on the ice. Each excelled in his own particular way. Bailie Hair was peerless for beautiful drawing on keen ice; Blackley, father and son, were distinguished for their dashing spirited play; George Fingland shewed a very graceful style; while for skilful and crafty management of his game, Murdoch rarely met his match. Games in these days were contested in a spirit of fierce determination, more after the manner of a deadly feud than of a friendly rivalry. The honour of the parish was warmly cherished, and the result of the day's struggle was awaited with interest and concern by the whole body of the townspeople. It was the custom of the late Mr John Halliday to offer a shilling to the first who should bring from the loch intelligence of the result. On a certain occasion the Sanquhar curlers had sustained a crushing defeat, and the fatal news was transmitted by telegraph. So indignant were the populace that they were received on their arrival with a perfect storm of groans and hisses, and next morning each skip found that the number of shots he had got, in most cases a disgracefully small number, had overnight been chalked in huge characters on his doorpost; while the number of shots by which the spiel had been lost was conspicuous on the front door of the Town Hall.

Many good curling stories are still told, some of them, however, too rough to bear recording. One, however, of a descriptive character may be given. It was told to the author with great pride by the hero of the tale, the late Mr George Fingland, and had best be given in his own words. Referring to the first great and disastrous game with New Cumnock, above alluded to, "I was," said George, "in ane of the three rinks that wasna beat. I played seventh stane to auld Black. We stood 20—20, and New Cumnock lay shot afore the tee, but no very close, only it was guarded. It was my turn to play, and Black, after looking a' roun' the tee, put doon his besom on a spot exactly opposite the tee, and cried—'George, d'ye see my besom?' 'Yes,' I answered. 'Then,' said Black, 'if ye lie juist there, ye'll be shot.' Noo it was water frae tee tae tee, and gey deep at the ends. I had an eight-and-thirty pun' stane, a hidden grey, and gey dour. Craigdarroch was playing wi' us, and he had a big birk besom. Juist when I was gaun to play he said—'Wait a wee, George, and I'll break the water for ye.' He started frae the hog, and cam' doon the middle o' the rink, dashing the water tae richt and left, and I stood ready. When he cam' near he cried—'Noo, George,' and in a moment I threw the stane ahint me, got a gran' delivery, and sent it away a' my micht. It gaed scouring up through the water, and landed exactly opposite the tee, aichteen inches gleyt—shot—and game, for no' ane o' them could pit it oot."



## CHAPTER X.

### INDUSTRIES—I. AGRICULTURE.



AGRICULTURE had, up to the commencement of the reign of Geo. III. in 1760, made little or no progress in Scotland. The cultivators of the soil were content to pursue the rude methods of husbandry that had been in vogue for centuries, but the pioneers of an improved system were now beginning to appear. Wight, an intelligent farmer at Ormiston, was engaged by the Commissioners for managing the annexed estates, the extensive estates, that is, which were forfeited to the Crown through the treason of their owners in connection with the rising of '45, to enquire into the agricultural condition of North Britain and report. His exhaustive report was published in six octavo volumes, and in his preface he remarks—"While the bulk of our farmers are creeping in the beaten path of miserable husbandry, without knowing better, or even wishing to know better, several men of genius, shaking off the fetters of custom, have traced out new paths for themselves, and have been successful, even beyond expectation; but their success has hitherto produced but few imitators; so far from it, that among their slovenly neighbours the improvers are reckoned giddy-headed projectors."

This is precisely the attitude taken up even yet by the great bulk of farmers towards every improvement or innovation on the part of the more intelligent and enterprising of their class. We can recall, for example, the deeply-rooted prejudice that prevailed at first against the use of artificial and chemical

manures, when these were used for the production of root crops, which now play so important a part in the agriculture of this district, enabling the tenants of arable farms to keep an increased stock of cattle, and bring their surplus stock into a condition fit for the market, while they serve, by providing food for hill-stocks in an emergency of storm during winter, to prevent the recurrence of those disastrous losses which in former times were frequently suffered on purely pastoral farms. The introduction, too, of the reaping and mowing machines was laughed at as a method of reaping crops which might do on smooth level holm land, but which would be found utterly impracticable in such a district as Upper Nithsdale, where the bulk of the land is so uneven on the top; and yet, in spite of the obstinacy of ignorance, on a good harvest day the merry ring of the reaper can be heard in all directions. Necessity, it is true, helped to overcome the stubbornness of farmers—a necessity due to the depopulation of the rural districts, which is accounted for towards the close of Chapter VIII.

The publication of eight volumes of Agricultural Reports by these Commissioners did infinite service to a country that was throwing off its indolence, and shewing some activity. The good work was helped by the establishment in 1784 of "The Highland Society," now the "Highland and Agricultural Society of Scotland," by which country gentlemen had their attention first turned to the improvement of their own estates; and by its keen interest in all that pertains to agriculture and the improvement of stock, has done, and is doing, an incalculable benefit to not merely the farming class, but to the whole country. Parliament, too, vigorously concurred, by the making of roads in almost every county. From a Parliamentary report of 1821 we learn, that there had been constructed 1200 miles of roads and 1200 bridges, the large sum of £500,000 having been spent on these works.

Further, banking, which had been a monopoly in the hands of the Bank of Scotland, was now extended by the establish-

ment, in 1727, of the Royal Bank, and in 1747 of the British Linen Company, originally intended as a manufacturing concern, as its name imports; but, the manufacturing business proving unprofitable, it was changed into a banking company. The first country bank, the Aberdeen Bank, appeared in 1749, and was followed by one at Ayr in 1763, and another at Dumfries in 1767; but the benefits of these institutions were long delayed, through the refusal of the people to receive the notes of the banks. However, this distrust was in time overcome, and the people gradually awoke to see to what advantage the system of banking could be turned. The total circulation in Scotland, which in 1707 amounted to £920,000 in all, had increased in 1819 to £3,400,000.

In the first half of the eighteenth century, the Duke of Queensberry was active in the improvement of both Nithsdale and Annandale. Wight, in his report, says—"The good this nobleman has done would fill a volume to relate. At his own expense he opened a communication from Thornhill to Ayrshire, by a great road two and twenty miles long, through a hilly country by Sanquhar, where coal and lime abound. With coal Dumfries town was formerly supplied from England, and the country with lime. Now all is got much cheaper from Sanquhar; encouraging leases are given to the tenants on the Buccleuch estates; lime is afforded them gratis, as also sometimes grass seeds, and premiums for turnips." This illustrious improver, as Chalmers designates him, Duke Charles, died in 1778, at the age of eighty. In addition to the main road referred to, which cost the Duke £1500, he also constructed a road to Whitecleuch lime works at a cost of £300, and the road to Wanlockhead at a cost of £600. The lime referred to as abounding at Sanquhar was on Auchengruith farm, where traces of the old works are still visible.

The valley of the Nith in the upper part being rather narrow, there is no great amount of holm land, hence we find that attempts were made to extend the area of cultivation.

The traces of the plough can, therefore, be discerned at the very base of the mountains on each hand, and in some instances well up their sloping sides. There were two reasons to account for this—First, that the crops grown along the bank of the river, at a time when the draining of land had not commenced, were very subject to mildew from the damp fogs which lay along the lower lands; and, again, these were the days of Protection, when the country had to rely on its own resources for food supplies. The consequence was that after a bad harvest there was great scarcity, and bread-stuffs reached almost to famine prices. As a result, therefore, of the adoption of a free trade policy, and the consequent reduction of prices, it was found that the crops grown on these uplands, even when they were not in late seasons rendered unfit for human food, could no longer be grown profitably, and the lands naturally reverted to the purpose of pasturage, for which nature manifestly designed them.

Besides, the raising of straw for fodder was a greater necessity in those days, when there were no green crops. It was not till the beginning of the present century that turnips were grown in this locality. The system was first introduced from the lower parts of the county. Farmers were in a difficulty to obtain the necessary manure. Even then the value of bones, which form the basis of many of the best kinds of artificial manures, was understood, and every place where they had been accustomed to bury dead animals, such as horses and cows, was ransacked to obtain the bones, which were chopped up in the rudest fashion with axes and hammers.

William, the last of the Drumlanrig Douglasses, knowing that, through the failure of the male line of his family, the dukedom would at his death pass to Henry, the third Duke of Buccleuch, the heir in right of his grandmother, towards whom he bore no good-will, resolved to do what he could to diminish the value of the estates to his successor. They being strictly entailed, he was not at liberty under the law to



mortgage or burden them in the ordinary way, but he hit on what he probably considered an ingenious expedient to accomplish his end. The farms were let on leases of a definite duration at a yearly rent, representing their annual value, which rent was the whole obligation of the tenant to his landlord, the usual system prevailing at the present day. For this he substituted another, according to which the farmer paid a slump sum down as entry money, which, of course, went into the Duke's pocket, whereupon he was granted a nineteen years' lease at a very nominal rent, and on each year's rent being paid, the nineteen years' lease was renewed *as at that date*, so as to secure that, die when he might, his successor should be made to suffer so far as he could make him. The farms were put up for sale at Edinburgh, and the transactions, though manifestly a barefaced evasion of the law, were carried through. An enormous sum was thus realised. On his death, in 1810, he was succeeded, as has been said, by Henry, the third Duke of Buccleuch, who was then a minor, but the management of his Queensberry estates was placed in the hands of a capable chamberlain, the well-known Major Crichton, who continued in office from 1811 to 1843. The legality of the transactions above referred to was challenged, and it was soon ascertained that they were not in conformity with the law of Scotland, and steps were at once taken to put an end to the arrangements under which the various tenants held their farms. This was what was called among the people of the district "the breaking of the tacks," and marked a new era in the agriculture of Upper Nithsdale.

The area in cultivation for corn being so much greater then than it is now, the harvest was the great carnival of the year in country districts. The reaping was done by the hook, and on the larger farms there were bands of reapers of from ten to twenty in number, the produce in some cases amounting to five tons of meal. Turnips were at first thinned by the hand, and, when that operation was subsequently done with

the hoe by women, who came from the lower end of the county, it excited great interest among the country folks, whose first impression was, when they saw the young plants so roughly knocked about, that the crop would be ruined ; but experience soon taught them that, so far from that being the case, the crop thrived quite as well afterwards, as if it had been thinned by the hand, and the new system was rapidly adopted as more expeditious than the old. This was during the second decade of the present century. Plots of lint were cultivated on most farms. It was ripe before the corn, and was pulled by the hand. When the crop was late the fibre was coarse, and it was described as “mair tow than lint.” It was tied in sheaves with bands of “spret,” and put up in stooks in the field, whence, after it had stood for a few days, it was taken and plunged into a stagnant pool, being overlaid with boards and weights to keep it under water. This was called the process of “souring.” Having lain for ten days or a fortnight, according to the temperature of the atmosphere, it was taken out and spread in thin rows on dry ground. It was then gathered into big bundles, and sent to the lint mill. These lint mills were scattered over the country, at wide intervals. There was not one in Upper Nithsdale, and the bulk of the lint was sent to Dunscore. The process at the lint mill was the separation of the tow from the lint, and the people employed at these mills were called “hecklers.” The tow and lint were sent home in separate bundles. The lint was spun on the wee wheel, which was driven with the foot. This, with the spinning of woollen yarn on the big wheel, was the principal employment of the women in the winter evenings. The finer qualities were woven into linen for napery, and the commoner sorts into shirting, by linen weavers who worked hand-looms in their own homes. The good housewives took a great pride in the quantity and quality of their napery, and also in their stock of blankets—in having, in short, what was called a *bien* house.

About the end of the last and the beginning of the present century it was that the draining of the land commenced. These drains were not *tile*, but *stone* drains, for there were no tiles then. They were cut about three feet deep, and filled up to within 15 or 18 inches from the surface with stones, those gathered off the land during cultivation being used for this purpose. Stones were also quarried for the same end, and rough gravel carted from the river bed was likewise used. Drains of this kind if carefully done were found most efficient, and some, constructed 60 or 70 years ago, are quite good yet. Another description of drain was cut very narrow at the bottom with a ledge or shoulder on each side, on which the top turf or sod was placed with the green side down, thus forming a tunnel along which the water was carried off. These were called sod drains, and were the kind used in the lower lands under cultivation, but on the hills the drains were then as now—open. Draining of the first-named kind was necessarily a slow and expensive operation, and, unless very carefully done, did not in many cases prove a success. For this reason no great progress was for a time made. The invention of the draining tile, however, and the opening of communication by railway, which effected an improvement in the general trade of the country, gave a fresh stimulus to farmers, and, from 1859 onwards, immense tracts have been rescued from a state of nature and brought into cultivation.

When the use of lime was conjoined with draining wonderful results were produced. The whole land was, in a sense, virgin soil, and when it had been relieved of its excess of moisture and warmed with a liberal dose of lime, the most abundant crops were produced, and, what was of importance in so high a locality, harvest was reached earlier than formerly. The system became almost universal, and the interval of the summer between seed-time and harvest was largely occupied in carting lime from Corsancone and Closeburn, the back road over Corsancone being still termed the

“Lime Road,” though it was in a very different condition then, and many mishaps occurred with the lime carts when the wheels went into a hole. The system of liming was, however, attempted to be carried too far. On its application a second time on the same soil, after an interval of years, the results were disappointing.

In some respects they were worse than disappointing ; they were disastrous. In 1835 and following years, land, which had been limed and cropped year after year in succession, became so loose that it was picked up with the grass and eaten by the sheep, the consequence being *rot* on a large scale, the third, and, in some instances, the half of an entire stock perishing. The great bulk of the land is pastoral, and many of the farms are large, the rents of several ranging from £500 to £1000, that of Glenries (the ancient Cog) even exceeding the latter sum.

A sudden and rapid rise in the price of agricultural produce took place about forty years ago. It began in 1852 with cheese. In that year, cheese, the normal price of which was 7s per stone of 24 pounds, went up to 14s and 15s, and was re-sold by dealers in some instances at no less than a guinea per stone, or 10½d per lb. wholesale. This extraordinary rise was attributable to the large exports to Australia in connection with the newly-discovered gold fields, and to the activity of the iron and coal industries, following on the opening up of the country by the railways, which were being rapidly extended. It next came the turn of the stock farmers. In 1863, in consequence of the American Civil War, and the resulting scarcity of cotton, wool was greatly enhanced in value, and prices went up with a bound. In 1864, Cheviot washed brought 2s 1d to 2s 2d per lb.; blackfaced, unwashed, 1s 2d per lb. A corresponding upward movement took place later in the price of sheep, for which there sprang up an enormous demand, owing to the ravages of the cattle plague, by which sheep were not affected. Hill lambs, which had in preceding years averaged, for blackfaced 10s, and for Cheviots



13s 6d, were bought freely at the Sanquhar July market of 1872 at £15 to £17 10s, and from £21 to £23 respectively per score ; while wool, which had in the interval fallen to about one-half, again returned to the high level of 1864. The year 1872, therefore, marked the flood tide of the prosperity of stock farmers. These prosperous times continued for several years, but were followed by a period of deep depression, aggravated by severe winters, from which agriculturists are, however, again recovering, the winters being open, and prices, although subject to considerable fluctuations, continuing fairly good.

Such an era of astounding prosperity stimulated the energy and enterprise of what was a naturally shrewd and intelligent body of farmers, and furnished them with abundance of capital. Some, no doubt, were content to hoard up their rapidly amassed wealth, but, generally speaking, a great advance was noticeable in the treatment of the land and the methods of husbandry ; while increasing attention was given to the improvement of the breed of cattle, sheep, and horses. On the farms not entirely pastoral, dairy farming is very generally practised, together with the raising of cattle. Originally we find that the cattle in Nithsdale were Galloways, but in process of time the Ayrshire breed acquired a great reputation for milk-producing qualities, and, Sanquhar lying within easy reach of Ayrshire, the Galloways were soon displaced by their more picturesque rivals. Greater attention, as has been said, was given to cattle breeding, and now several of the Duke of Buccleuch's tenants in Upper Nithsdale stand in the very front rank as breeders both of cattle and sheep. A remarkable improvement is likewise observable in the quality of the horses used for agriculture. These are of the Clydesdale breed, which of late years has attained a great popularity both at home and abroad. Farmers, who are frequently accused of being lacking in the power of co-operation, have at all events combined to some purpose in this direction, by the establishment of an Ayrshire Herd

Book and a Clydesdale Stud Book, and by the promotion of agricultural shows, in which the Highland and Agricultural Society worthily takes the lead. The effect of these measures has been, that the cattle of all kinds to be seen on our farms are of an altogether different stamp to what they were in former days. A most profitable trade has been done of late years with buyers from foreign countries and the British Colonies in both cattle and horses. These buyers, bent on the improvement of the native breeds or the introduction of a totally new breed, do not hesitate to give long prices for animals of an approved stamp and of good pedigree, so that not only are almost fabulous prices obtained for individual animals but rates all round have been raised and kept at a higher standard.

In the outburst of energy and enterprise which followed on the great tide of prosperity above mentioned, the tenants on the Queensberry estates were encouraged and aided by their landlord—the late “good Duke,”—who died on April 16, 1884, to the great grief of the whole people on his vast estates. He was worthily represented at this time by his chamberlain the late J. Gilchrist-Clark, Esq. of Speddoch, under whose administration most extensive improvements were made upon the estate. Liberal encouragement was given in the draining of the land, and the farm steadings were improved and equipped in such a complete manner as to excite the envy of farmers from all quarters; so that at that time, both in respect of the reasonable rents, the splendid accommodation for both man and beast, and the liberal encouragement given in every possible way, the Duke’s tenants came to be regarded as the very aristocracy of Scottish farmers.

As an example of the high quality of the cattle of all kinds on the farms of some of the more enterprising tenants, it may be stated, that, at the dispenishing sale of one of this stamp held recently, the sum realised amounted to no less than ten years’ rent of the holding.

## II. MINING.

Sanquhar is one of the two places in Dumfriesshire where coal is to be found, the other being Canonbie, near Langholm. The Sanquhar field appears from the map of the geological survey to be in all probability a continuation of the greater Ayrshire field, and reaches from Hall in the west of Kirkconnel parish to a point on the farm of Ryehill, a little east of Sanquhar, where it finally crops out. The total area of the Sanquhar coal-field is nearly 30 square miles. It cannot be definitely fixed when the working of the coal at Sanquhar first began, but it certainly has been conducted for a very lengthened period of time. Reference will be found in the chapter on the Crichton family in connection with Sanquhar Castle to the fact that the lime in the walls bears indubitable proof that coal had been worked in the parish at the time of its building. That carries us back for a period of seven hundred years. Additional proof is forthcoming in the writings of Sir Walter Scott, no mean authority on all such matters of history, for in "*Guy Mannering*," the story of which is laid in the eighteenth century, Dandie Dinmont, observing the repugnance of Bertram to commit himself to Mrs M'Guffog's sheets, agreed that he had good reason, for "'Od," said he, "this bed looks as if a' the colliers in Sanquhar had been in't thegither."

The surface of the ground in the district being of an undulating character, and upthrows and downthrows being an unfortunate characteristic of the field, the coal reveals its presence in many quarters. It is frequently to be found not far from the surface, and consequently runs out on the face of a cliff or brae. The first attempts at mining were naturally of the simplest and most primitive kind, consisting of a drift or level carried in where the coal thus shewed itself. By this opening, the miners obtained access to the coal, and through it the mineral was drawn out and the water drained off. In truth, it was the only opening into the workings. Exam-

ples of this method of mining, as it was formerly practised, are to be seen in various directions. A level of this description, called among miners here an "ingaun-e'e," is to be seen at Brandleys, the coals there being probably sought after for the burning of the lime on Auchengruith, to which reference is made by Chalmers, in "Caledonia," as having been at that time the principal source of supply of lime for Upper Nithsdale. It is likewise a tradition that, when the burning of lime first began at Corsancone, the kilns were supplied with coal obtained by the same method of working at Lagrae Burn, two miles west of Kirkconnel.

A level has also been driven in from below the old Sanquhar Castle, and further west, at the upper end of the Braeheads, close to the site of the old bridge, for reaching the coal in the ground between the town and the river. In process of time, and through the greater demand for, and consequently increased value of coal, more systematic means were adopted for working it. The proprietors on the north-east side of the town, concluding that the same seam that had been found on the south side extended under their properties, commenced to exploit, and the ground lying between the town and the common-land is dotted all over with the traces of disused shafts, each with its heap of *debris* greater or less. But the visions of wealth which rose in the minds of the many small proprietors who owned this land were doomed to disappointment. The vagaries of the coal here are of a most tantalising character. No sooner was the seam reached, and operations begun with the fairest of prospects, than a hitch occurred, and the coal was lost, or else water was encountered, and the workings were speedily flooded. In most cases, these pits were owned by persons who had no practical knowledge of mining; in truth, mining engineering was then in its infancy, and they were utterly helpless in the presence of such difficulties. Nor, though they had been gifted with the requisite knowledge, did they possess the necessary capital. Besides, it is clear from what is now known of the character of the



seam in this locality that a large outlay of capital would not have been justified. The seam at its best was a poor one, not being over three feet in thickness, and full of steps or hitches. The dreams of wealth which filled the brains of proprietors and exploiters alike proved nothing but dreams, and the result was that these numerous attempts did more to empty than to fill their pockets.

The connection of the Town Council with coal mining will be found described in the municipal chapter. As will be seen therein, a lease of the coal in that portion of the Common lying contiguous to Crawick was granted by the Town Council to Mr M'Nab of The Holm, and a considerable revenue was derived from this source for a few years, but the workable coal was speedily exhausted, and further operations proving unremunerative, owing to the causes mentioned, they were ultimately abandoned. Of the coal worked by M'Nab, it is said, in the "Statistical Account," that "in the seam under the bed of the river, and to some distance on each side, there were thousands of bodies resembling fishes of different kinds, and varying in size, having heads, tails, fins, and scales, lying in all different ways." These, of course, are specimens of the fossilized remains of animals so frequently found in the coal measures. "Impressions of shells, and of several vegetable substances, are met with, both in the coals and in the metals lying above it."

Professor Jameson, at page 89 of his "Mineralogy of Dumfriesshire," says "that a little above Crawick Bridge there are examples of *columnar glance coal*, which in some places is seen passing into graphite or black lead."

Better results had been meanwhile obtained, however, in the neighbouring parish of Kirkconnel, further west, and nearer to Ayrshire. The Duke of Buccleuch granted a lease of the minerals in his lands to the late Mr Barker, Whitehill, by whom operations were carried on in various quarters. He sunk shafts on the lands of Heuksland, which His Grace acquired at the division of the town lands in 1830, and on

Lawers Braes, above Crawick Mill, the lease of which the Duke acquired at M'Nab's death. He worked also at Quarrylands, above Whitehill, at the Libry Moor, and at Damhead, on Knockenjig. At the last-named place, where a pit was sunk, he put on pumps to draw the water from the workings. These pumps were worked by a water-wheel, which in turn was driven by water from the river Nith. The adage that water like fire is a good servant, but a bad master, received abundant illustration here, for, in time of flood, the dam-head, raised to divert the water into the required course, was carried away three times. As often as this occurred, as often was the damage made good ; but the danger which was to prove fatal to the whole undertaking lurked in another and quite a different quarter. One day an old miner, by name James Lachlison, when engaged at work, struck the fatal stroke, the result of which was that an immense flood of water poured into the workings, and ultimately filled the shaft up to the very mouth. This put an effectual stop to all proceedings ; the river was left to work its sweet will on the damhead, which it in course of time swept away, and the wide open drain, by which the water, after passing over the wheel, was restored to the river, became the course by which the water overflowing from the pit mouth found its way to the same destination. A singular occurrence took place many years afterwards when the Misses Whigham, who had then become the Duke's mineral tenants, were sinking the first shaft at Gateside. An old man, David Muir, who resided at Damhead, reported to the manager one morning that his well, which was supplied by this water, was going dry. The manager was alarmed, the gravest fears being entertained that at Gateside they had tapped this same underground water-course, and that similarly disastrous results might ensue as had already been experienced at Damhead. Capital, however, was available, and engineering resources were greater then than in the olden time. Larger pumps were substituted, and greater steam-power provided,

the result being that the water was effectually kept in check. The manager's conjecture proved correct, for from that time the workings at Damhead were gradually drained dry, and have so remained ever since.

Prior to the sinking of the first Gateside pit, the coal had been worked at Drumbuie, on the opposite side of the river, for 20 or 30 years, by a day level. So accessible was the coal here, that the cutting of this drift by which it was reached cost only the trifling sum of £5. The seam was only twelve feet below the surface, and the level relieved the whole workings of water. On Drumbuie Holm, lying nearer the river, a pit was subsequently sunk, and an engine provided, in order to catch the same seam which here was thrown down by a step. Several pits had likewise been sunk on the same side of the river at Burnfoot, and these were worked by a Mining Company from Wanlockhead.

The sinking of the first pit on Gateside, already referred to, took place in 1848, after careful borings had been made. The coal is of a good household type, and consists of one seam of three feet in thickness, lying twenty fathoms from the surface, and another of three feet seven inches, six fathoms lower. The natural dip of the coal in the Sanquhar field is towards the north-east. When this pit was sunk, the Glasgow and South-Western Railway was in process of construction. The railway was opened in 1850. This marked a new era in the coal trade, by the facilities of transit which were thus provided. Before this period a large trade was done in the surrounding district, particularly towards the south, carts having actually come from Lochmaben, Dumfries, and even further down the country. At the pits the coal was sold at 5s per ton, and to meet the demand, C. G. Stuart-Menteath, Esq. of Closeburn, kept at Sanquhar a depôt for coal, which he brought in considerable quantity in waggons from his estate of Mansfield, in the parish of New Cumnock, a distance of about eleven miles. The average quantity sold annually at Sanquhar at

that time (1841) was about 16,000 tons. This coal traffic was continuous throughout the year, unless at those exceptional times during the winter when the roads were blocked with snow, and, as can readily be understood, contributed not a little to the trade of the town of Sanquhar. The long distances from which many of these carts came caused an over-night rest to be taken, the practice being to leave their homes early in the morning, load at the pit, and draw the coals to Sanquhar, where alone accommodation could be obtained, and there remain till next morning, when the homeward journey was resumed. This trade, though considerable throughout the year, was largely increased at a certain period of the summer. In the interval between the planting of potatoes and the hay-harvest, or between the hay and grain harvests, when there was a lull in out-door farm work, the opportunity was taken by farmers to make repeated journeys to the "coal-heugh," and lay in a stock of fuel sufficient to carry them through the winter. Further, the volume of trade was increased still more at this season by the carting of smithy coals. It was an old-established custom for country blacksmiths to lay in a whole year's supply of coals at this season, and each farmer was expected to assist in carting the supply of coals for the smithy where he got his work done. In those days the country blacksmith's trade was greater than it is now : the area of cultivation was wider on many farms, more horses had to be kept, and this increased the work of the blacksmith. The quantity of coals, therefore, consumed in some of these country smithies was very considerable, amounting in some instances to forty carts a year. The occasion, when this addition was made to the daily traffic of the coal-carts, made quite a stir in the old town, which was almost taken possession of. The carts were drawn up in line on each side of the street, and have been known to stretch in a double line from the Town Hall to the Corseburn, which would have formed a single line nearly half-a-mile in length. In another chapter attention is



directed to the predatory habits in early times of the tribes who inhabited this border county—habits which were not readily reformed, but were transmitted to their descendants. The presence of this long array of coal-carts at their very doors offered the opportunity of convenient plunder which was too tempting to be resisted. The journey made by these coal-carts being in many cases a long one, the loads were made as large as the capacity of the cart would admit of, and so it was the practice, when the box of the cart was full, to put what are called “setters,” consisting of large lumps of coal laid round the edge of the cart, which kept the smaller coals piled up on the top from rolling off. The same method is employed in loading railway waggons, and is called “trimming.” It was upon the setters, then, that the covetous eyes of these midnight prowlers were cast, and frequently the carts were stripped in a disgraceful manner.

The pit at Gateside was at a little distance on the upper side of the railway, and the coals for transit by rail were run down an incline to the waggons, the loaded hutches drawing the empty ones back. Some years afterwards a new shaft was sunk, a few hundred yards east, and quite close to the railway, the coal being now loaded from the pit bank direct into the waggons. The site of this shaft being in a hollow near Gateside Cleuch, the two seams of coal were found each six fathoms nearer the surface. This pit is still in operation, and affords a good supply of household coal.

Of late years, however, the Gateside seam has shewn signs of being worked out, and boring operations were commenced by Mr M’Connel, the present lessee, between the Bankhead and Gateside pits. The result was highly successful, and proved the presence of a seam of house coal at a little over twenty fathoms, and another of fine splint. Successive bores were put down to prove the extent of the field, and these seams were found to stretch all over the low lands along the north bank of the river. It was thereupon resolved to sink a new shaft at Gateside, close to the railway,

and only a little distance east of the present pit, fitted with the best and most modern engineering plant. The first sod was cut in March last, and sinking has gone on day and night since that time, the expectation being that the work will finish in October. The first seam is twenty-six fathoms down, and consists of three feet of house coal of a better quality than any ever previously worked in the Sanquhar district ; and at fifty-eight fathoms, there lies the splendid five feet seam of splint coal of the same excellent quality as Bankhead. A powerful winding-engine, of the horizontal coupled pattern, has been erected, and also a compound horizontal tandem-gear'd pumping engine, capable of raising over one and a half million gallons of water every twenty-four hours.

In the pit already mentioned as having been put down at Drumbuie holm, the coal was found at eleven fathoms, and for years proved productive, but the supply became exhausted. The old river-course referred to in the geological survey was encountered, and the coal there appeared to have been washed away. Boring was then commenced on the opposite side of the river Nith on the farm of Bankhead, in the hope of recovering touch with the same seam. The search was successful ; the coal was reached at 33 fathoms, and a shaft was immediately sunk close to the railway. This was in the year 1857. The seam is four feet six inches thick, and is exceptionally fine splint. Its value as a steam-coal, for which the demand was year by year rapidly increasing, owing to the extended use of steam in various forms of industry as well as in the continually enlarging railway system of the country, was early recognised, and a good trade sprang up from various quarters.

A great impetus was given to the trade of this colliery in 1872 co-incident with the improvement of the railway service between England and Scotland, when quick trains were put on the road. Locomotives of an improved description were constructed, designed to do the journey between London and

Scotland in a much shorter period of time than hitherto, and further, the system of express trains was being more and more introduced on all railways; the quality of the coal for the locomotives became, in consequence, a matter of greater moment than ever. The Bankhead coal stood the severest tests, and established itself as second to none in Scotland for raising steam, and was found exceptionally free from "clinkering" on the furnace bars, which, when it occurred, was the occasion of both trouble and delay. All the fast trains on the Glasgow & South-Western Railway are now coaled from Bankhead; in fact, that company consumes the greater part of the whole output.

Recently the Bankhead coal has been sold for the purpose of *gas making*. From the first it had been used by the Sanquhar Gas Company, but only for fuel. In course of time, the Company tried it *in the retorts*, in the hope of improving the quality of coke. The result was eminently satisfactory, for the whole body of the coke was converted into excellent fuel. It was observed at the same time that neither the quantity nor the quality of the gas produced was affected to any appreciable degree, and the possibility of a considerable saving in cost thus came into view. Experiments were made with the Bankhead coal *alone*, and the results exceeded all anticipation. They shewed that this was a coal containing a fair quantity of gas of good illuminating power, and exceptionally useful, by reason of the very fine coke left after the gas had been extracted. A report was made to the proprietor, who was recommended to have the coal tested by an expert. This was done, and the analysis showed, as was to be expected, an even higher quantity of gas per ton than that obtained in a small work like Sanquhar. Steps were thereupon taken to place the coal on the market, and already a considerable and steadily increasing trade is being done with gas companies.

Since the early part of the century, a pit has likewise been worked on the farm of Nethercairn, on the south side of the

river, and two miles west of Kirkconnel. Both household and smithy coal are obtained here, but the working of the former has for many years been abandoned, the distance from the railway, and the thin population of the district rendering sales difficult, and particularly after the opening of the other pits in more accessible positions. The smithy coal, which cannot be obtained elsewhere in the neighbourhood, is still worked, but that only at certain seasons, when a few men can put out in a short time as much as will meet the whole year's demand.

The following description of the Sanquhar coal field is taken from the Memoirs of the Geological Survey:—

“The district lies wholly within the Silurian uplands. In tracing their outlines we soon learn that the Carboniferous rocks have been deposited in ancient hollows or valleys, which, worn out of the Silurian rocks in palæozoic times, were afterwards filled up with Carboniferous and Permian deposits, and in long-subsequent ages were re-excavated, so as now to present the form of valleys and hollows once more. In the course of this protracted denudation so much of the original Carboniferous and Permian covering has been removed that only fragments of it are now left; while the Silurian floor, on which it was laid down, has been everywhere, and often deeply eroded. Enough, however, remains to show us that what is now the valley of the Nith was also a valley in Carboniferous times, and that somewhere about the site of Kirkconnel lay the head of this valley in the form of a col, from which the ground descended northward, with probably an abrupt slope, into Ayrshire. In proof of this statement, we find that, in ascending the Nith valley, the Carboniferous Limestone series, which is so well developed in the Thornhill basin, thins out towards the north, until, along the south-eastern borders of the Sanquhar coal-field, it disappears altogether, and the overlying Coal-Measures come to rest directly on the Lower Silurian rocks. No Carboniferous Limestone beds reappear until we reach the great fault, immediately on the north side of which they come in in force. It is difficult to understand how this should have happened, unless on the supposition that, at the time when the Carboniferous Limestone series was in the act of deposition, the line of fault was represented at the surface by a steep bank shelving to the north, which formed the limit of the Limestone series on that side, but which, as the whole regions continued to sink, was gradually buried under the continuous sheet of Coal-Measures which stretched through the Sanquhar valley northwards into Ayrshire.

Of the remaining fragments of the Carboniferous deposits once laid down within the Silurian area, the largest and most important forms the



Sanquhar coal field. As shown on the map, this area covers a part of the Nith valley, about nine miles long, and from two and a half to four miles broad, with the river flowing down its centre. On the left bank of the Nith the boundary of the coal field is formed by a long and powerful fault, while on the other hand the edge of the field is defined by the line of the out-crop of the lowest bed of the Coal Measures upon the Silurian rocks. At the south-eastern end of the field several small outlying patches of the Carboniferous Limestone series occur. They consist, at the base, of fine conglomerate, covered by sandstones, shales, and thin concretionary fossiliferous limestones. A Brandleys a portion of the same rocks is seen passing underneath the Coal Measures, whence it may be inferred that only the upper part of the Carboniferous Limestone series is here represented.

The Sanquhar coal field is entirely made up of strata belonging to the true Coal Measures. Although it has not yet been possible to identify many of the coal seams of this field with those in the neighbouring district of New Cumnock, yet, from the general resemblance of the other strata in the two coal-fields, there can be little doubt that they have at one time been connected, and therefore that the Sanquhar coal-field is only a prolongation of the Ayrshire Coal Measures.

SANQUHAR SECTION.

				Fms.	Ft.	In.
COAL MEASURES	{	Creepie Coal	... ..	0	2	7
		Strata	... ..	7	0	0
		Calmstone Coal	... ..	0	4	1
		Strata	... ..	11	0	0
		Twenty-inch Coal	... ..	0	1	8
		Strata	... ..	40	0	0
		*Daugh Coal	... ..	0	4	7
		Strata	... ..	50-60	0	0
		Splint Coal	... ..	0	5	0
		Strata	... ..	16	0	0
		Coal	} Swallow-Craig Coals	0	1	5
		Strata		3	0	0
		Coal		0	1	10
		Strata		6	0	0
		Coal		0	1	2
		Strata		30	0	0
		Position of (Slatey) Black-band Ironstone.				

\*[NOTE.—With reference to the Daugh Coal mentioned in the above table, recent researches made by Mr Russell, manager of the works, have proved the supposed existence of this coal to be an error. This is to be explained by the fact that, in the eastern part of the field, the splint, and in the western part, the creepie, has been mistaken for this daugh seam. This makes the ninety fathom fault referred to on page 350 only half that throw.]

On the north-east side of the field lies a portion of the upper barren red-sandstones, which, here, as in Ayrshire, overlap the older portions of the Carboniferous system. The interval between their deposition and that of the highest part of the underlying coal-measures is further shown by the fact that at one place, near Bankhead, they actually spread over a fault in the coal-measures of ninety fathoms without being themselves disturbed. Yet, that these red sandstones are of Carboniferous, and not of later age, is indicated by the occurrence in them of at least two coal-seams (one of which is two feet thick), and one of black-band ironstone, which are seen in the stream near Kirkland. Overlying the red sandstones at the south-east end of the field are three small outliers of melaphyre, which, from their position and their petrographical character, must be placed on the same horizon with the Permian volcanic rocks of the Carron water, and with the corresponding Permian volcanic rocks of Ayrshire. They are mere fragments of lava flows; and some of the points of eruption from which they were ejected are still visible in the necks of agglomerate which rise through the coal-field.

Of the faults by which the Sanquhar coal-field is bounded and intersected, by far the largest is that which has let down the coal-field on the north-east side against the Silurian rocks. From the depth of coal-measures which it throws out at the north-east or deepest part of the field, it must be one of at least 1200 feet. Its most singular feature, perhaps, is the remarkable bend which it makes when, in proceeding to the north-west, it approaches within less than fifty yards of the great boundary fault. Instead of touching that dislocation, it turns off sharply to the left, and runs parallel with it for two miles, the space between the two faults being sometimes not more than twenty yards. The line of the fault is made conspicuous even at the surface from the fact of its having been taken by a massive dolerite dyke which extends along the fault for several miles on both sides of the angle. About a mile and a half beyond the angle, on the north-west side, this dyke cuts across the narrow intervening strip of Silurian strata into the great boundary fault, along which it continues to run until it is lost under the alluvium of the Nith. Parallel, in a general sense, with the fault which has just been described, a number of minor dislocations traverse the coal-field, with the effect of letting down the beds by a series of steps towards the north-east or deepest part of the field. Of these, the largest has been already referred to as having a throw of ninety fathoms. It runs in a N.N.W. direction, and, as shown by the workings in the Bankhead Colliery, brings down the Calmstone coal against the splint coal-seam. Yet, as before remarked, it does not penetrate the overlying red sandstones, the whole of the displaced rock on the up-throw side of the dislocation having been removed by denudation before these strata were deposited.

One distinguishing feature in the Sanquhar coal-field is the fact that along the south-west half of the field the strata are traversed in a north-

westerly direction by at least three narrow doleritic dykes, which send out intrusive sheets along the coal-seams. The trap itself is much decomposed, having the same character as the white-trap so common in the Ayrshire coal-fields. As in Ayrshire, the coals are so altered by it as to be unworkable. In some places they have been converted into beautifully columnar anthracite.

#### OLD RIVER CHANNEL.

Indications of former river-courses are sometimes found under the drift in the course of mining operations. Thus, in the valley of the Nith, to the west of Kirkconnel, a series of borings showed the existence of a deep trench worn out of the Carboniferous rocks, and filled up with boulder-clay. This trench was probably at one time the water-course of the Nith, which has since been forced to cut a gorge for itself out of the rocks, without regaining its old channel. In the coal-workings between Old Kelloside and Drumbuie the splint coal was found to be cut out by boulder-clay at a depth of ten fathoms. But mines were driven through the obstruction, and the coal was regained on the other side of what seems to have been another portion of a river channel. A little to the east of Sanquhar a similar buried water-course was encountered in working the Daugh [probably Splint] coal, and in this instance sand was found to lie between the boulder-clay and the rocks below.

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### III. WEAVING.

It has not been found possible to ascertain with any degree of certainty when the weaving industry, which ultimately became for a lengthened period of time the principal employment in the town, first sprang up. In all likelihood, it gradually grew from small beginnings. As was the case in most country districts in Scotland, there had always been a deal of weaving work done, consisting of woollen cloth and blankets. The clothing of the people was of rough material, and was prepared in their own dwellings. Communication was difficult, and trade was entirely of a local character, each district being of necessity self-sustaining to a great extent, particularly in the article of clothing. There was, it is true, a tribe of pedlars or packmen, so called because they carried

about from house to house on their back their stock-in-trade, consisting of linen and the finer dress materials, which were manufactured in the larger towns or manufactories; but money was scarce, and few of the working people (and they formed the great bulk of the population) could afford such luxuries. What linen they required was provided by the small plots of lint, which we refer to in the chapter on agriculture as having been grown on many farms at that time. Provision for the clothing of the family was made in every well-managed house, and all the wealth to which a thrifty couple could hope to attain consisted, not in money saved, but in a *bien* house. Situated in the heart of a pastoral country, there was no difficulty in obtaining the raw material—wool, and small mills for performing those of the processes of manufacture which could not be accomplished by hand were numerous. The wool could be obtained either by weight or in skins or fleeces, most commonly the latter. If on skins, the wool was removed by the use of quick-lime, and the process of preparation for its manufacture began. The wool was first scoured, and urine, being in request as a valuable aid in this process, was carefully stored up. It was then spread out, either on the ground or on a hedge, on a sunny day to be dried. When dry, it was laid past in the loft or an outhouse, and the work of teasing—that is, of separating the fibres with the fingers, leaving it a light, loose mass—was engaged in in the winter evenings. The teasing was a tedious process, but all—men, women, and children—were pressed into the service, and often neighbours gave each other a helping hand. Even those who had been hard at work all day could join in, for it was a light job, and, indeed, no one cared to miss it, for many a merry party met to tease the gude-wife's woo'. The winter's storm might rage without, but, with a good blazing fire of peats on the hearth, crack and joke went round, and the work went on right merrily.

The parties that gathered at night round the fire when the wool was being teased or spun, and the way in which



the evening was spent, is admirably described in the following lines :—

On a winter's night, my grannam spinning,  
 To make a web of good Scots linen ;  
 Her stool being placed next the chimley  
 (For she was auld, and saw right dimly).  
 My lucky dad, an honest Whig,  
 Was telling tales of Bothwell Brig ;  
 He could not miss the attempt,  
 For he was sitting pu'ing hemp.  
 My aunt, whom nane dare say has no grace,  
 Was reading in the Pilgrim's Progress ;  
 The meikle tasker, Davie Dallas,  
 Was telling blads of William Wallace ;  
 My mither bade her second son say  
 What he'd by heart of Davit Lindsay ;  
 Our herd, whom all folks hate that knows him,  
 Was busy hunting in his bosom.

. . . . .

The bairns and oyes were all within doors ;  
 The youngest of us chewing cinders,  
 And all the auld anes telling wonders.

—*Pennicuick's Poems*, p. 7.

The teasing over, the gudewife must needs hie away on a good dry day to the mill (for the wool must on no account get wet), whence she received it, as it came off the rollers, in what were called "rowings," ready for the spinning.

The spinning wheel—the *big wheel* as it was called in contradistinction to the small or "*wee wheel*"—was an institution in every well-regulated house, and was a conspicuous feature in every bride's flittin'. No mother worthy of the name would consider her daughter's outfit complete without a spinning wheel, and so it always occupied the topmost place in the cart which bore away the plenishing for the new home that was to be set up. The spinning, too, like the teasing, was a work relegated to the evenings as a rule, and the bum of the big wheel had a pleasant homely sound. It was the pride of every good housewife to be considered a good spinner, the goodness consisting in producing yarn of

an even thickness. This work of spinning was a most healthful exercise, bringing as it did the whole muscles of the body into play, and there was none in which the graces of the female figure were more effectively displayed. Dressed in a clean loose jacket, drawn tightly together at the waist, her hair tied with a bright ribbon behind her head, the bloom of youth and perfect health which mantled her cheek heightened by the supple movement of every limb, a pretty country girl never looked more captivating than when spinning at the wheel. Stooping forward with the low curtsy of a high-bred dame, she joins the thread, and then slowly raises her body to its full height, the wool, held daintily between finger and thumb, is meanwhile, as she steps gently back, drawn out into thread by the left arm, which is brought back with many a graceful sweep and curve till it is extended full length behind the shoulder; the body rests for a moment in a pose of rare beauty, when, bending down with a sudden swoop, she darts forward, and the thread, freed by a sharp jerk from the point of the spindle, is swiftly wound upon it. We doubt not that the first dazzling vision that sent him head over ears in love with his lass was often obtained by the country swain when, peeping timidly through the window, he saw her spinning at the wheel.

When all had been converted into yarn, the next process was another scouring to free it of the oil which had been added to it at the mill, followed by the dyeing—the mysteries of producing the common colours of blue, black, and brown, which were most in favour, being known to all the women folks; and then, after being again carefully dried, it was taken to the weaver, or the weaver was sent for and received both the yarn and the gude-wife's explicit directions as to the pattern and description of the cloth wanted. The arrival home of the web had been anticipated, and the tailor had been bespoke for the making-up. Country tailoring work was all done in those days in the people's homes, and the practice of going from house to

house was called, for what reason we cannot learn, "whipping the cat." The tailor took with him on these expeditions not only the inevitable needle, thread, and wax, but the "la'brod" and the "goose"—the large iron with which the seams were laid smooth—and these instruments of trade were carried by the apprentice, giving rise to the proverb, "The youngest tailor carries the goose." He remained about the house till the whole web had been used up, or, at all events, till each male member of the household had been encased in a new suit. A tailor's wages were 1s 6d a day and his food. In this way the clothing of country people was procured at no great outlay in money, and it had this advantage that, if not burnt in the dyeing, the cloth being a' oo' gave every satisfaction in the wear. The clothing of the women was likewise, for the most part, of good honest homespun stuff, flannel and drugget petticoats, and dresses of the latter material as well; the other accessories of female attire being procured either from pedlars, when they came round periodically, as has been said, or at the fairs, where great numbers of this fraternity congregated for the purposes of trading. These bargains were, however, for the most part struck at their own homes. Pedlars were always welcome visitors at country houses, and were a shrewd, wide-awake class. They studied women's tastes well, and had their packs carefully made up of what they knew would take their fancy. Their visits were looked forward to and were always welcome, and the pedlar, whether he might succeed in doing a good stroke of business or not, could always count on hospitable entertainment. Not only did the women folks in particular take a pleasure in the inspection of his wares, which he was careful to spread out in the most tempting fashion, seeking all the while to secure a purchase by a compliment to the lady's good looks dropped in his most artless yet artful manner, or in whatever other way was most likely to be successful, but the gudeman was always glad, too, to see the pedlar. Living in a quiet and isolated situation, cut off from all the world

around him, he gladly welcomed the visit of one who had not only a well-filled pack, but a mind stored with the folklore of the whole wide district which he travelled and the current public news of the country. In days when people's society was confined to that of their nearest neighbours, before the age of newspapers and railways, the pedlar's "crack" was the only source from which they could learn what was going on outside the circle of their own immediate surroundings.

The introduction of cotton in the eighteenth century gave a great stimulus to the weaving trade. The new material was applicable to a variety of purposes, and there sprang up a system of agencies through which the cotton yarns were distributed through the country districts to be woven into cloth. The rates which were allowed per ell enabled the weavers to make excellent wages; the consequence was that the numbers engaged in this industry rapidly increased. In Sanquhar there were from 120 to 150 hand-loom constantly going when the trade was at its best, and besides, a host of women, who were called "pirn-fillers," were employed in winding the yarn on to "pirns." Small weaving shops were erected all over the town, containing two, four, or six, but not exceeding eight looms. As one traversed the street, therefore, his ears were filled with the steady click of the shuttle and the whirr of the "wee wheel." When times were good, a weaver who was skilful at his work and industrious, could make 25s or 30s a week, and women 6s or 7s at pirn-filling. Boys were apprenticed for  $3\frac{1}{2}$  or 4 years, and received for wages the one-half of the proceeds of their work. The weavers were, therefore, the aristocracy of the tradesmen of that time. The work of itself was interesting, and the more elaborate patterns demanded a high degree of skill and care. They were men of high average intelligence, and had their wits sharpened by the frequent discussions which they held on all kinds of topics—political, social, and religious. The conditions under which their work was performed in these small loomshops, where the numbers were just



sufficient to form a good talking-circle, and where their tongues were plied with as great diligence as their hands, were favourable to the interchange of ideas. The simpler patterns they could work almost mechanically, leaving their minds perfectly free for the discussion of news, or the debate of whatever question was at the moment agitating the public mind. The lot, truly, of a country weaver was thus, from a working-man's point of view, a most desirable one. They earned wages that kept themselves and their families in a condition of great comfort, and they had not to endure the grinding toil then borne by the operatives of Lancashire during long, long hours, and under the searching eye of overseers, who were hard taskmasters. Their time was pretty much in their own hands, and they could work long or short hours just as they liked. No startling incident occurred on the street, but instantly the weaver flung down the shuttle, snatched his bonnet, and rushed out, twisting his apron round his waist as he ran. In all the public days and celebrations, which of themselves stirred the blood of the ancient burghers, and afforded food for talk and discussion for days after—the Trades and Council elections, the riding of the marches, the annual celebration of the King's birthday—in these the weavers bore a prominent part, and in all the horse-play and practical joking with which, in days when police regulations were less stringent, the populace amused themselves. The processions customary on such occasions embraced the incorporated trades—weavers, squaremen (masons and joiners), smiths, tailors, and shoemakers—who turned out in great force. Then, the monotony of their daily work received an agreeable variation in harvest time. In days of shearing, before even the scythe, not to speak of the reaping machine, was introduced, a great number of hands were employed, and farmers could draw upon the weavers for a supply of labour. This was a most agreeable change for those whose work at other times was all in-doors, and during the harvest season the weaver laid in a stock of

health which kept him going all the rest of the year. A considerable number of them, too, were keen anglers. Their work naturally developed a deftness of hand and delicacy of touch, which stood them in good stead when they plied the gentle art.

The hand-loom weavers all through Scotland were, as everyone knows, keen politicians, and those of Sanquhar were no exception. Through the representation of the burgh in Parliament, they were naturally led to take a strong interest in public affairs, and this interest was sustained by the continued discussions, for which, as we have said, the nature of their avocation afforded exceptional opportunities. Radicals of the Radicals, they were in entire sympathy with every movement for the curtailment of the power of the governing classes, and the extension and development of popular liberties.

Newspapers were scarce, but a few did find their way amongst them, and they were of the most pronounced stamp, the strong writing which they contained serving to fan the flame of their political zeal. Their interest was not confined to their own country, but during the revolutionary periods in France and other Continental nations they were acquainted with the doings of the French Republican leaders, whose names were familiar in their mouths, but with a pronunciation of a purely phonetic character, to which their owners would never have answered. During the Chartist agitation the weavers were in a state of great ferment. They could talk glibly of the "five points" and of the rights of man in general, and the more fiery spirits among them were in danger of getting into trouble with the authorities. The town was occasionally visited by Chartist lecturers, and meetings were held in one or other of the large loomshops, where addresses of the usual violent character were delivered.

So much for the men, now let us speak of the industry itself. A number were engaged in weaving woollen goods for the country people, and were called "customer"

weavers, but the bulk were employed in working cotton. As already stated, the weavers numbered over 120, and worked in groups of 2, 4, 6, or 8, according to the size of the shop. These shops were built, several of them on the line of the street, others in the gardens attached to their dwellings, and for the most part were well-lighted and airy. The work consisted, at one time in the early part of the century, principally of napkins, called "Policats," and checks of various colours for dresses. About 1833, shawls called "Bundanes" were woven, silk in the weft and cotton in the warp. Provost Broom was the agent in this class of goods for his brother James, a large manufacturer in Glasgow. Later on, gauzes were introduced, woollen weft and cotton warp, worked very thin for use as light summer dresses. These required great care and delicacy of handling. They were followed by Tartans, some, if not most of them, all wool, but others of an inferior description of cotton warp. Later still, winceys were introduced, in which again Angola yarn was substituted for good home wool, for the competition in trade was already leading the manufacturers, in order to cut each other out in price, to abandon the old-fashioned honest methods, and to substitute baser materials. The warp of the web called the "chain," came wound in the form of a large ball, and the weft sufficient for the working of the web was given out in cuts along with the warp. The weft, of course, went to the pirn-fillers to be wound on to pirns by the wee wheel. These pirn-fillers worked in their own homes. The weavers and they sometimes laid their heads together in order to save part of the weft, and had to be sharply looked after by the agents. Notwithstanding the vigilance of the latter, however, the weaver sometimes had a little piece of cloth to sell privately on his own account, and where the materials for its manufacture had come from nobody knew, of course, but anybody could shrewdly guess.

The weaving trade continued for a long time the most prosperous and well paid in country districts ; but the wit of

man was exercised to devise means whereby the rapidly increasing demand for cotton goods, not only for the home, but likewise for the export trade, could be met, and in 1765 the spinning-jenny was invented, followed a few years later by the power-loom. These inventions were fated to work a complete revolution in the trade, to prove an increasingly formidable rival to hand-loom weaving, and at length to lead to its almost complete extinction. For a good long time the pressure was not felt, the great demand, to which reference has been made, due to the gradual and natural development of trade at home, and the increased volume of international commerce sufficing to take up, at remunerative prices, the whole produce of the looms of the country of all kinds. But gradually the new machines came more and more into use ; great factories sprang up in the principal manufacturing districts, till they could not only keep pace with the demand, but by the reduction in the cost of manufacture, they undermined the hand-loom weaver's position to a very serious extent, and cast a black shadow over his future prospects. This applied to the plainer descriptions of goods, but the hand-loom weaver could still hold his ground in the better classes of work, the intricacies of which were beyond the capacity of the power-loom as it then was. It was now, however, only a question of time ; ingenious minds were working away at the improvement of the machinery, and step after step was gained, each one serving to circumscribe the area of the employment of the hand-loom, until at length the weaver was driven from the field, and compelled either to move to a large town, where jobs for which his previous experience peculiarly fitted him, could be had in the large factories, or to turn his hand to some other employment altogether. The body of weavers, when the collapse came, embraced, of course, people of all ages, and upon the older people who were too old to transplant, and too old to adapt themselves to any other employment, the altered circumstances of their condition fell with crushing force. They had to adopt a style of living, to



which, in their earlier days, they had not been accustomed, and their later days were embittered by deep poverty and hardship. The younger men and those in the prime of life clung tenaciously to their native town, and shrank from the pain of severing their life-long associations. The depression was, in a spirit of hopefulness, looked upon as only temporary, and they sustained themselves in the faith of good times that never were to come. Sometimes, when no work was to be obtained at home, things were not quite so bad in other towns, and they would set forth to places at a considerable distance—Cumnock, Lesmahagow, and even Glasgow, and beg for work. Any one who was successful was, when he arrived home with the *chain* under his arm, regarded with envy by his neighbours. The name—the Calton Close—given to a side street, was derived from the fact that at this period a band of weavers, who had gone to Glasgow and been employed in the Calton district, returned on the revival of trade and worked together down this close. In their extremity they turned for help to their municipal rulers. The Minutes of the Town Council contain records of applications of this sort, and the manner in which they were dealt with. The finances of the town were not always in a condition to allow of much being done in the way of relief, but the Council shewed a commendable readiness so far as in them lay to mitigate the distress of the weavers. They wisely made this relief subject to a labour test ; in this way preserving to a certain extent the self-respect of the participants, and providing a check upon imposture. The petitioners were offered employment in certain works—draining, road-making, &c., on the property of the town, the wage allowed being 1s per day. There are certain risks attendant upon relief of the unemployed, and the results are often anything but satisfactory. That is the experience of all the authorities who have had anything to do with duties of that kind, and it was the same here. The work was so different to what the weavers had been used, their soft hands were ill

fitted to handle pick and shovel, and, accustomed to being indoors, they could not well rough it outside as an agricultural labourer might, and the wage was small. Repeated applications of the same kind were made at intervals in subsequent years, and were dealt with much in the same way. Meanwhile, the older men were dying out, those who survived were, some of them, aided by their families who had now grown up, whilst others, including a good many of the old pirn-fillers, were compelled to seek parochial relief, and continued for years to swell the roll of paupers. A few still survive, but the weaving industry is practically extinct, only a few of the then young men, now grown somewhat aged, being employed in the two woollen mills at Crawick and Nithbank, while others are scattered here and there about the centres of manufacturing industry, where the more enterprising of them, who laid themselves out in time to learn the new machines, are making good wages.

*Carpet-weaving* in this parish was first begun in the end of last century at a place called Factory (hence the name), about fifty yards below the old bridge of Crawick. It consisted only of a few hand-loom in the weavers' dwelling-houses. As the trade increased it extended to Crawick Mill, which became the seat of the manufacture. The weaving was on what was known as the draw-boy system, so-called because, while the weaver drove the loom, a boy was employed who worked the pattern by drawing certain cords overhead. At a later date loom-shops were built, containing from eight to twelve looms, and in 1837 the "big shop" was erected to accommodate 32 looms—16 on each of the two storeys; and this was followed next year with a dyehouse. There were no less than 54 looms going when the trade was at its height, the whole, together with the village, being lighted by gas, which was introduced in 1838. The company which was formed consisted of local gentlemen and farmers, among whom were Captain Lorimer of Kirkland, the brothers Wilson of Butknowe and Castlebrae, and James M'Call, the

last-named of whom had a practical knowledge of the business, and was manager then and for many years after. The Crawick Mill carpets acquired a high reputation for durability. This, more than elegance of pattern, was the aim of the company, and they did a large trade, not only in the kingdom, but also with foreign countries, principally South America, a large proportion of their total production being shipped to Valparaiso. They had also trade connections with North America and the continent of Europe. At a later date, the partners were—Mr John Halliday, merchant, Sanquhar, and Mr William Williamson, the former tenant of Thirleshalm, who resided at Factory, Mr M'Call still retaining the management. He ultimately withdrew in 1852, and Mr John Williamson, another merchant in Sanquhar, and for many years Provost of the burgh, succeeded his father in the partnership, Mr M'Call's place as managing partner being taken by a Mr Sawers. Meanwhile, the company was less prosperous than it had been, and they were not able for lack of capital to introduce the improved machinery which had been invented, the result being that their products failed to command the same market, and to bring as remunerative prices. The relations between Mr Halliday and Mr Sawers were not of the most satisfactory kind, when the death in 1858 of the former, who had for years been the principal partner, occurred. This event caused the collapse of the company. Mr Sawers would fain have carried on the business, and made an offer to Mrs Croom, the only child of the late Mr Halliday, for the whole property of the company—machinery, stock, &c., but it was not accepted. No other person showed a disposition to offer, and ultimately the stock in hand was sent to Glasgow for sale, and the machinery was disposed of to brokers. Thus came to an end the Crawick Mill Carpet Company, which for nearly a hundred years had contributed in no small degree to the prosperity of Sanquhar. Crawick Mill was a clean, tidy little hamlet, pleasantly embosomed on the banks of the Crawick, and

sheltered from almost every wind that blew, and there was no happier colony of weavers to be found in any country district in Scotland. They were almost all natives, whose whole life associations were connected with the place.

We have no pleasanter memory than that of the weavers playing quoits, of which they were very fond, on the summer evenings on the "Alley"—a long strip of ground on the banks of the stream behind the village, while their wives, with their clean "mutches," sat about or sauntered up and down chatting and gossiping, and the bairns were either scrambling along the wooded banks of the Crawick or "paidling" in its clear water, the pleasant babble of the stream, as it rushed over the dam-head, mingling with the voices of the men at their game and the joyous shouts and laughter of the children. The closing of the works cast a deep gloom on every hearth. Such an untoward event had not been apprehended, and it fell like a stunning blow. In truth, it was some time before they could realise that they must leave their old homes for ever, and when the inevitable step had to be taken there was many a sorrowful flitting. The weavers had to seek employment in Kilmarnock, Ayr, and other towns where the carpet industry was pursued, and, as the train passed over the bridge, overlooking the village, and they obtained the last look of their old homes, their hearts were heavy, and their eyes filled with tears. In a very short time, the little village, which had been so long the scene of the throbbing life of a happy little community, was silent and deserted. The circumstances aroused a deep feeling of sympathy in the whole district, and, before the weavers scattered, a few of the more wealthy farmers, having subscribed £10,000 of capital, approached the proprietor—the Duke of Buccleuch—for a lease of the works to a new company, declaring in their memorial that they were actuated by no motive of private gain, but only by a desire to provide employment for the inhabitants, and to prevent their dispersion. The appeal, however, elicited no response, a circumstance which extin-



guished the last hope of the poor carpet weavers, and caused a feeling of keen disappointment among the whole inhabitants.

A more successful attempt to revive the fortunes of the place was that in 1876, when a proposal was made by Mr John M'Queen to start a woollen factory. It was heartily taken up by Mr Gilchrist-Clark, Chamberlain to the Duke of Buccleuch, who always showed a warm interest in the prosperity of Sanquhar, and while the old buildings were re-modelled, new premises were erected, which were lighted from the roof, and a water-wheel supplied of four times the power of the old one. Owing, however, to drought in summer and frost in winter, the supply of water to drive the wheel is always precarious, and steam power was supplied. By an ingenious arrangement, whereby both the water wheel and the engine propel the same shaft, the steam is made supplementary only to the water, but the engine is of sufficient power to drive the whole machinery were the water power to be altogether cut off. The works embrace four sets of self-acting mules and nineteen power-looms for the weaving of blankets from 1 to  $2\frac{1}{2}$  yards in width. The spinning department contains 1000 spindles, and the output, when working up to full capacity, is from fifty to sixty pairs of blankets of average weight per day. Both home and foreign wool is used in their manufacture. The water of Crawick, being very clear and soft, is admirably adapted for scouring.

*Nithbank Mill.*—In the year 1884 an extension of the trade of the town was effected by the erection of another woollen factory by Messrs M'Kendrick Brothers, on the top of the Braeheads. The machinery is propelled wholly by steam, the water both for the engine and for other purposes being pumped up from the bed of the river below the works. The building consists of three sheds, embracing a floor space of 90 by 68 feet, and various smaller erections for the different departments of the work. There are two sets of carders, two

spinning-jennies of 350 spindles each, and eleven power-looms. The main branch of manufacture is, as at Crawick Mill, blankets; and, since their erection, the works at Nithbank have had to be extended, owing to the expansion of Messrs M'Kendrick's trade.

In the early part of the present century, a considerable trade was done in the weaving, by hand, of stockings and mittens, which were sold in many quarters, and bore the distinctive name of Sanquhar gloves and Sanquhar stockings, earning a deservedly high character for comfort and durability. Both were woven on wires in a peculiar manner, and were parti-coloured, and of various patterns. If desired, the customer could have his name worked round the wrist of the gloves or the top of the stocking. The colours were, for the most part, simply black and white, the yarn used being very fine. As woven, the web was of double thickness, and very soft and "feel." Duke Charles of Queensberry, who did so much for the locality, gave jointly with the Trustees for the Encouragement of Manufactures, £40 a year, to be distributed to promote stocking-making, and other home industries. Quite recently, the Duke of Buccleuch gave a large order for these gloves for himself and his family. Their superiority over all others for riding and driving was accidentally discovered by Mr Hedley, the famous coursing judge, who had been presented with a pair by a Sanquhar friend. Mr Hedley was more tickled with their appearance than impressed with their utility, till one day he was riding to hounds when rain came on, and the reins kept slipping through his fingers do what he might. In his dilemma he bethought him of the curious Sanquhar gloves which he happened to have in his pocket. These he exchanged for the leather, and, to his surprise, he was able to hold the reins quite firmly, however "soapy" they might become. He spoke warmly to his friend of their qualities, and now he never mounts the saddle without having his Sanquhar gloves with him if there be the slightest suspicion of rain. The Sanquhar people are miss-

ing an opportunity of developing what would probably prove a large and lucrative trade. Here is just one of those home industries, the extension of which is now being advocated with the view of checking the depopulation of our country districts, and affording a means of livelihood to the people in their own homes. Were there some local enterprise shewn, the foundations of what would prove an important industry might be laid with the expenditure of very little capital. But if this is to be done, it must be done without delay, as the secret of the manufacture is now confined to a very few. It threatens to become a lost art.

Till about thirty years ago, women, as many as 300 at one time, were employed in the embroidery of muslin, at which good wages were earned, but this style of trimming for ladies' underclothing, &c., having gone greatly out of fashion, prices were gradually cut down to a very low figure, and latterly the trade died out altogether.

#### IV. MISCELLANEOUS.

*Brickmaking.*—The making of bricks is an industry which has flourished in this district for centuries. Perhaps the earliest notice of it is to be found in the Earl of Queensberry's letter to his factor relative to certain repairs on the Castle at Sanquhar, which will be found at the end of the third chapter. There seems, however, reason to believe that bricks of a rough make were in use here even prior to that date (1688). Abundance of clay, excellently adapted for the purposes of brick-making, had always been readily accessible in the lands immediately to the north of the town. The character of a great portion of the land on that side, from Ryehill for some miles westward is a stiff clay; but, in the vicinity of Sanquhar, it is of that particular description of which the hardest and most durable bricks can be made. There are still traces of the ancient brickfields here, where work has been carried on from time to time for generations, and the name "Bricklands," which had been given

to this part, was doubtless derived from the brick-making industry. For some time in the first half of this century, no work of the kind was done, but the growing demand for bricks for building purposes, and likewise for draining tiles, in consequence of the extensive introduction, about the year 1850, of the system of draining by tiles, led to the opening in 1852 by Mr Geo. Clennel of a brick and tile work in a part of the field adjoining that previously worked. A large and prosperous trade was done for many years—so long as the draining mania lasted, but latterly the trade fell off, partly through the want of capital to adopt the improved machinery that had meanwhile been introduced. Mr Clennel was succeeded in 1889 by another tenant, Mr James Brodie, who has largely improved and extended the works, which are now in a complete state, and embrace five Newcastle Kilns and a Staffordshire Oven. The improved plant includes a machine for the production of pressed bricks for outside building.

Meanwhile, a lease of the original brick field, which belongs to the Duke of Buccleuch, had been obtained by Mr M. M'Iver, who proceeded, in the year 1885, to open it up, and to erect the necessary buildings and machinery. The works are similar in size to those above described. Mr M'Iver was the inventor of, and the first to introduce, the new process of *drying by means of steam*, whereby, for the first time, the total "exhaust" of the engine is availed of, and distributed over the entire area of the drying-floor, thus securing an equable heat, putting an end to the great waste caused by over-drying, and saving the entire cost of the numerous fires formerly in use for the purpose. Mr M'Iver is lessee of the whole field belonging to the Duke, extending to over eighty acres, the seam of clay being twenty-one feet of surface clay, and a four-and-a-half feet face of blue brick clay in the mine.

*Forging.*—The forge at Crawick Bridge is an old-established work, and calls first for notice. Though situated in



the parish of Kirkconnel, it is on the very border of Sanquhar, and is essentially a Sanquhar industry. It was erected in the year 1774 by John Rigg, who hailed from Dalston, in Cumberland, and was the second work of the kind in Scotland, the first being at Duntocher. The immediate cause of a forge being started at Crawick was the demand for shovels in connection with the coal-workings, and it was at the instigation of Mr Barker, then lessee of the coal-pits, that Mr Rigg was induced to remove north. The work has remained in the hands of the family ever since, the present possessor being the fourth of the name. The machinery is driven by water power, derived from Crawick, a damhead having been constructed opposite the village of Crawick Mill, a little below the other, which affords the water-supply to the corn and woollen mills there. There are two tilt-hammers, besides machines for preparing the handles of the implements manufactured. These consist of solid steel spades and shovels of all kinds, and the firm, as was stated some years ago in the *North British Agriculturist*, "have justly received a wide celebrity for the excellence of quality, durability, and adaptability to their work" of the tools turned out from their forge. They are Government contractors, and have exhibited a collection of their manufactures at the show of the Highland and Agricultural Society, for which they were awarded a silver medal. There are fourteen men and boys employed.

The Queensberry Forge was built in the neighbourhood of the railway station, in the year 1874, by William Cotts, who had previously conducted a similar business at Penpont, from 1843 to 1849, and afterwards at Shinnel, in the same locality, till his removal to Sanquhar, when he assumed his two sons as partners, by whom, since his death in 1880, the forge has been carried on. The machinery is driven by steam, and consists of two steam hammers and a tilt-hammer, the number of men and boys employed being thirteen. The same class of tools is manufactured as at Crawick; but,

besides, Messrs Cotts are doing an increasing and prosperous trade in various kinds of forgings, such as cart axle-blocks, plough beams and heads, and sock-moulds. This firm also hold a high reputation for the quality of their manufactures.

In addition to the industries above mentioned, there are none in this locality except such as are common to country districts—joiners, mill-wrights, blacksmiths, &c.—unless we mention the shop of Mr Peter Turnbull, who has an engineering plant quite unusual to be found in a country blacksmith's establishment. Here there are a turning-lathe, a vertical drill, and a combined clipping and punching machine. The work produced consists of hutch-mountings for collieries, wire-fencing, and cart axles, and is extensively carried on. In connection with the last-named, Mr Turnbull, by an ingenious arrangement of his own contriving, finishes the conical ends of axles by automatic action on the lathe, whereby they are turned with a precision unattainable by the hand, the great advantage being that, working with perfect smoothness, they wear much longer than those finished in the usual way.

## CHAPTER XI.

### ECCLESIASTICAL.



AFTER the Reformation, Knox and the ecclesiastical authorities of the new Church set themselves to check the loose morals of the people, and the more decent observance of the Sabbath was a point on which they strenuously insisted. Sunday-marketing was then general throughout Scotland. It will be observed that, in the charter of this burgh, liberty is given to hold one of the weekly markets on the Sabbath day. Work of various kinds was engaged in on the holy day. It was also the day of the week frequently chosen for the celebration of marriages and the merry-makings connected therewith, and for the ordinary recreations and amusements of the people. In Aberdeen, it was common, in 1609, for tailors, bakers, and shoemakers to work till eight or nine every Sunday morning "as gif it were ane ouk day." Dancing round the Maypole on the first Sunday in May was widely practised, and was very popular among the young people. An amusing instance of the kind is given in Chambers' Domestic Annals:—"James Somerville of Drum was a scholar, about 1608, at the village school at Dalserf, in Lanarkshire. There being at that time few or no merchants in this petty village to furnish necessities for the scholars' sports, this youth resolved to furnish himself elsewhere, that so he may appear with the bravest. In order to this, by break of day, he rises and goes to Hamilton, and there bestows all the money that for a long time he had gotten

from his friends upon ribbons of divers colours, a new hat, and gloves. But in nothing he bestowed his money more liberally than upon gunpowder, a great quantity of which he buys for his own use, and to supply the wants of his comrades. Thus furnished with these commodities, but with an empty purse, he returns to Dalserf (having travelled that Sabbath morning about eight miles), puts on his clothes and new hat, flying with ribbons of all colours ; in this equipage, his little fusee upon his shoulder, he marches to the churchyard, where the Maypole was set up, and the solemnity of that day was to be kept. There first at the football he equalled any that played ; but for handling of his piece, in charging and discharging, he was so ready that he far surpassed all his fellow-scholars, and became a teacher of that art to them before the thirteenth year of his own age. The day's sport being over, he had the applause of all the spectators, the kindness of his condisciples, and the favour of the whole of the inhabitants of that little village."

The demands of the Church were for a complete abstinence from work and marketing, as well as from amusements, and a regular attendance on the sermons. The Church had the co-operation of the municipal authorities in their efforts to reform the manners of the people, but the struggle was a hard one. So wedded were the populace to their ancient customs that their rulers had to be content in many instances with partial restriction without insisting on total prohibition. Some of the ordinances of the time are very curious and interesting. Thus—The Town Council of Aberdeen, in 1598, ordained that "nae mercat either of fish or flesh shall be on the Sabbath day *in time of sermon*. A certain Kirk-Session required that "the mill be stayit from grinding on the Sabbath day, *at least by eight in the morning*." In 1594, the Presbytery of Glasgow is found forbidding one to play his pipes on Sunday "from the sun-rising till the sun going-to." Breach of the Sunday regulations was punished by fines, graded according to the social status of the offenders.



An elder or deacon of the church in being absent from the preachings incurred a penalty of "two shillings—for other honest persons, sixpence." These penalties were increased at a later period, when the scale was raised to 13s 4d for a householder or his wife and 6s 8d for a craftsman failing to attend church, and "in case any merchant or burgher of guild be found within his merchant booth after the ringing of the third bell to the sermon to pay 6s 8d." The people were placed under strict surveillance, the office-bearers of the church acting as a sort of ecclesiastical police. In Perth, in 1582, it was ordained that "an elder of every quarter shall pass through the same every Sunday in time of preaching before noon, their time about, and note them that are found in taverns, baxter's booths, or on the gait, and delate them to the assembly, that every one of them may be pointed for twenty shillings, according to the Act of Parliament."

It appears, moreover, that the Sabbath was reckoned differently then than it is now. It was held to commence at sunset on Saturday, and to terminate on Sunday at sunset, or at six o'clock; but the present system seems to have begun to be observed in 1635, in which year the Presbytery of Glasgow ordered "that the Sabbath be from twelve on the Saturday night to twelve on the Sunday night." Not only was church attendance on the Sabbath obligatory, but, in 1600, the General Assembly ordained that "on Thursday ilk oock (every week) the masters of households, their wives, bairns, and servants should compeer, ilk ane within their awn parish kirk, to their awn minister, to be instructit by them in the grounds of religion and heads of catechism, and to give, as they should be demanded, ane proof and trial of their profiting in the said heads." But, sad to say, notwithstanding all these arrangements for the instruction and godly upbringing of the people, the General Assembly felt constrained in the following year (1601) to appoint "a general humiliation for the sins of the land and contempt of the gospel, to be kept the two last Sabbaths of June, and all the

week intervening." All students of history, however, know that never in any age has compulsion had much effect in promoting public virtue or personal godliness. The practice of catechising by the clergy, but under different conditions—that is, private catechising of the people, by families in their own houses—was long continued, and it is only within the recollection of the present generation that it was abandoned. The Shorter Catechism was the favourite subject of examination, and many a good story is told of the concern that was caused by the announcement of a "diet of pastoral visitation," and the preparations that were made against the awful day. The catechism was diligently conned during the intervening period by the family or families who were to undergo this test of their theological knowledge. To master the whole of this compendium of Christian doctrine was no easy task, but the minister usually began with the first question with the person who sat next him, the questions in their order being taken by the persons as they sat in a circle. The members of a family, then, having arranged how they should sit, could calculate which of the questions it would fall to each in turn to answer till the whole had been gone over. And this plan was oftentimes adopted, and came off successfully if no change in the composition of the circle occurred; but if any one failed at the last moment to take his or her place, the results were disastrous.

While, as we have said, the people clung to the liberty or licence to which they had been accustomed, and were slow to submit to the restraints which Knox and his colleagues sought to put upon them, there came a time when a different spirit prevailed among the religious portion of the nation. The Puritans in England were in the ascendancy during the Commonwealth period, and a strong reaction was experienced in that country from the laxity in morals, both public and private, that had prevailed during the time of the Stuarts. The movement was from one extreme to another, and while it cannot be gainsaid that Puritanism embraced the moral

worth of the English people—the men who were the very salt of the nation in a corrupt age—the Puritans, by the undue strictness and severity which they imposed upon the masses of the population, did much to destroy the hold which they had obtained. They laid upon the people burdens which they were not able to bear, and thus prepared the way for the Restoration which afterwards took place. In Scotland they had their counterpart in the Presbyterians. Between the two there was naturally the closest sympathy, and so, throughout Scotland, the same system of strictness of morals and of religious observance was established, among the more earnest section of the people represented by the Covenanters. The two suffered together under the returned Stuarts down to the Revolution, but, though subjected to persecution, and, in many instances, to exile, they succeeded in maintaining their position, and, on the final expulsion of the Stuarts, continued to be held in high esteem, both for their steadfastness to principle and for their moral worth. The stern Calvinism of their creed accounted for the strictness of their views in matters of practice as well as of doctrine. The observance of the Sabbath was safeguarded with the severest restrictions; the ordinances of religion were regarded with feelings of reverence approaching to superstition, and especially the Sacrament of the Lord's Supper.

#### THE SACRAMENT.

The observance of the Sacrament of the Lord's Supper has always been regarded by the Church in Scotland as the greatest of her religious ordinances. She has surrounded it with a sanctity beyond all the other offices of the Christian faith, and that upon no apparent scriptural authority. Its importance in the eyes of the Church was marked by the infrequency of its celebration, only once in the half-year; then, the idea was accentuated by the stringent conditions imposed upon the individual members. The communicant

had to undergo a severe ordeal before he was allowed, for the first time, to take his place at the table. It was only after strict catechising and solemn personal dealing. And, last of all, a practice was observed immediately before the administration, known as the "fencing of the tables," consisting of an address, in which not only the more flagrant transgressors, but all who had been guilty of one or other of a long catalogue of minor moral offences, were "debarred" from taking part in this most solemn, this positively terrible ordinance. The address, however, ended with a few sentences of "encouragement," designed to re-assure the timid mind, but many a conscientious soul must, notwithstanding, have been left in a condition of sore perplexity and bewilderment as to whether he should regard himself as a worthy partaker, or whether he did not run the risk of bringing down upon himself the dreadful judgment of Heaven for an impious act. All this has been much modified, in recent times, in the more enlightened parts of the country, but in the Highlands, to this day, the practice is kept up in all its rigidity, the result being that, among a people peculiarly susceptible of religious feeling, and peculiarly conscientious in all religious observances, this ordinance, presented to their mind in such a dread form, is regarded with an awe amounting to superstition, and the number of adults who venture to assume this badge of the membership of the church is comparatively few. "Strait is the gate and narrow is the way that leadeth unto life," so says Scripture, but truly no straiter or narrower than that which, at one time in all parts of Scotland, and even yet in her northern parts, led to the enjoyment of this gracious ordinance of the Lord's appointing. To impress upon the minds of the people still further, if that were possible, the solemnity of the occasion, there was a series of preaching days, beginning on the preceding Thursday with what was termed a day of "solemn fasting and humiliation." On this day, all work was suspended just as on a Sabbath, and divine service was conducted. It is not more than two or three years since a



shock of pious horror was sent through the church-going portion of our community by the first instance of a farmer in the parish harvesting on the Fast Day. This institution is, however, rapidly dying out. It has been abolished in all the principal towns, and even in some country parishes, where it had come to be observed rather as a holiday than a fast, even by respectable church people. The ecclesiastical authorities were compelled to recognise that the force of public opinion was opposed to its continuance, and they wisely resolved to formally abandon it rather than to see it degenerate into a sham. Its value as a day of rest has, however, been happily preserved, for the municipal authorities have in most cases arranged that a general holiday should take its place. It is plain that before long the Fast Day will have passed away throughout the greater part of the country. A still further preparation for the coming Sabbath was made on the Saturday, when divine service was again conducted, though business was not suspended as on the Thursday, and the attendance at church was confined to the more devout worshippers. Then, the dispensation of the Sacrament was followed on the Monday by what was called a "Thanksgiving Service." This had its origin at the Kirk o' Shotts—a famous place in our religious history—where, on one occasion, a service was held on the Monday after the Sacrament for thanksgiving. It resulted in so remarkable a spiritual awakening that it was looked upon as a signal mark of the Divine approval, and thenceforward the practice became general throughout Scotland. These elaborate arrangements obtained till about twenty years ago, when a disposition was shewn on the part of the people to have them curtailed to a more simple and sensible form. The Monday service was the first to give way. It was followed not many years after by the Saturday service; and now, as we have seen, the Fast Day is following. When that occurs, this holy ordinance will have been divested of much that tended to foster that pious, superstitious feeling with which the people had been trained to regard it, and it

will take rank only as one, but a very precious one, of the various forms of divine worship.

The manner of the observance of the Sacrament itself falls now to be described. When the congregation had assembled on the Sabbath, it was at once apparent that it was no ordinary occasion. The young people either sat aside or in the gallery, whence they looked with awe-struck wonder at a celebration which they were too young, many of them, to comprehend, far less to participate in. The manner of the celebration in Presbyterian Scotland has always been severely plain. The table in front of the pulpit is draped with a spotlessly white cloth, and bears the simple elements to be used in the Sacrament. That is all. The elders, a grave and reverend circle, sit around, while the countenances of the whole—ministers, elders, and people alike—shew that their spiritual nature is moved to its profoundest depths. It is a comely, moving sight. The observance is none the less touching for its simplicity, and it leaves an impression on the thoughtful mind not easily effaced. It cannot be doubted that for the thousands of Scotchmen and Scotchwomen who have emigrated from their old homes in the quiet rural parts of their native land to all quarters of the globe, there are no associations of their early days the recollection of which will so deeply move them as that of the Sacrament Sabbath. The usual preliminary service was followed by what was called the “action sermon,” a discourse prepared with special care, and having a close relation to the day’s observance. This was followed by the “fencing of the tables,” to which reference has already been made, after which the minister descended from the pulpit, and the high and sacred feast proceeded. It was the custom for the members to come up in relays, each section constituting what was termed a “table.” In most congregations there were three, while in the larger parishes there were six or seven ; there are, indeed, ancient communion tokens which prove that the number in certain cases reached ten or twelve. There was no occasion

on the score of accommodation for this great multiplication of tables, but even where the whole congregation could have sat down simultaneously, so rooted was the custom, that had there not been several tables, it would have been felt that the ordinance had been observed with unbecoming brevity. With the good people of that age, the very length of time spent over it was a measure of the importance and sacredness which it assumed in their minds. A distinctive feature of the occasion, indeed, arose out of the multiplication of the tables, and that was the singing during the intervals, when the occupants of one table made way for their successors. The Psalm associated with this part of the service was the 103rd, sung to the tune "Coleshill," and long after the ancient Scottish custom of the precentor reading the line before singing had ceased, it was continued on the occasion of the half-yearly sacrament. While the strains of this grand old tune filled the sacred building, the communicants filed in and out along the isles in as orderly a manner as was possible. Keeping step to the solemn cadence, they walked with softened tread, lest they should disturb the stillness that reigned profound.

As each table had its introductory exhortation and parting admonition, the whole followed by another sermon of an hour's length or more, it can be readily understood why the service occupied a good many hours, extending, as it often did, till twilight had set in. It was impossible that the minister could, single-handed, undertake the whole day's work, embracing, as it did, two sermons of portentous length, and an array of exhortations and addresses in addition, and, therefore, he had to engage the assistance of brethren. An allowance for Sacramental expenses is therefore a part of the settlement of a minister in most of the churches. The manner of celebration, while doubtless designed to increase its solemnity, gave rise to customs which led in process of time to those scandalous scenes which became so rampant in Burns' day, and inspired that stinging satire "The Holy

Fair," which roused the ire of the ecclesiastical party, and made his name a synonym in clerical circles for the Evil one himself. What follows will serve to shew to what, if any, extent it was an exaggerated picture, and whether in writing it Burns did not do a high service in the interests of true godliness ; not to speak of public decency.

The elaborate services, as above sketched, prevented what would have proved a great and desirable reform—the simultaneous observance of the Sacrament over a wide area, if not over the whole country. It required a group of ministers to get through the work of one parish, and hence a simultaneous observance of the ordinance was impossible. Certain ministers acquired a great reputation for their Sacramental addresses ; their services were much sought after ; and this probably had much to do with the custom which sprang up of flocks of people gathering to the Sacrament from neighbouring parishes. As certain preachers acquired a great reputation for their addresses, so certain parishes acquired a similar reputation for their Sacraments. Sanquhar and Kirkconnel were instances of such parishes. Stationed on the borders of Burns' county, the ministers of Sanquhar and Kirkconnel could command, in addition to the talent of their copresbyters, the services of great preachers " frae the west," whose fame still lingers among the older people of the district.

The first and natural result of these periodical gatherings of preachers of ability and power was to attract the people of neighbouring parishes. The crowds which at first were drawn consisted of respectable church-going people, whose only motive was to hear some man of note, quite a natural feeling at any time, and especially so in an age when, owing to the difficulty and expense of travelling, an interchange of pulpits was not common unless between near neighbours, and congregations seldom heard any but the familiar voice of their own minister. Besides, it must be admitted that, in so far at least as the outward observance of religious ordinances was concerned, the last generation was more earnest



and devout than this. The tendency of a large influx of strangers was not towards that quiet which so well becomes all religious worship, and especially the celebration of this Sacrament ; their presence in the church was disquieting, and in truth they came in such numbers that their accommodation within the building became an impossibility. Provision was therefore made outside. A canopy, called a "tent," was erected in the churchyard, in which the great bulk of the country kirks are situated. This was meant for the protection of the preacher from sun or storm, whence he addressed the crowds which gathered round him, and which sat on and among the gravestones. No sooner had one preacher finished, than his place was taken by another from the group within the church, and so the supply was kept up, the people thus being afforded the opportunity of hearing the whole of them in succession. To an ambitious preacher this was a capital opportunity for the display of his gifts, while the people were supplied with ample food for criticism, if they were critically inclined, which the majority of Scotchmen have always been in the matter of preaching. The Church did not foresee to what fearful abuses this system would lead. A dangerous element existed in the open public-houses, which swarmed in every country town and village, open then on a Sabbath as on a week-day. This danger was not so great so long as the crowds continued to be composed of the regular church-going class, but, when their numbers came to be augmented, as they subsequently were, by hosts of people who were by no means "gospel-greedy," but simply came for a day's outing and excitement, the evil effects were speedily seen. Godless scapegraces many of them were, who could sit unmoved under the most rousing address, listen with the most apathetic indifference to the judgments of heaven being pronounced with a vehemence and in terms fitted to terrify the stoutest and most callous heart, and at the end, walk away deliberately to the nearest village tavern to profane the day and the occasion by drinking and

debauchery. Scenes were enacted which are almost incredible to the present generation, but they have been described by eye and ear-witnesses whose trustworthiness cannot be questioned.

In one parish, where a roadside public-house was situated in close proximity to the church, on the Sacrament day there was a constant stream of traffic in and out this place. A roaring trade was done, the ringing of the bells by the many customers keeping up a running accompaniment to the tent-preacher's discourse. Drinking was not confined to what might be called needful refreshment. The extent to which it was carried may be gathered from the case of a drouthy burgess of Sanquhar who, at a Kirkconnel Sacrament, after being well refreshed, coiled himself up under the shelter of the tent and fell fast asleep. There he lay for a time perfectly still, but all of a sudden the preacher had the flow of his oratory interrupted by an exhibition of a very different character, for the sleeper, far away in his dreams, began the singing of "Dark Lochnagar." He only, however, reached the end of the first line—"Away ye gay landscapes, ye gardens of roses," when a neighbour stuffed a handkerchief into his mouth, and thus brought to an end his musical performance. Again, it was no uncommon occurrence for these reckless characters, in their journey homewards, to organise foot-races among themselves. Casting their coats, which were brought on by friends, they footed it with all the speed which, in their befuddled condition, they could muster, the goal being of course the next wayside public-house.

There was a curious custom at one time at Wanlockhead Lead Mines. Under the general manager there were various foremen, or "maisters," as they were called. These maisters, then, were allowed 5s each to "haud the Sanquhar Sacrament." To shew how this allowance was spent, and what they meant by "hauding" the Sacrament, it is related that one evening after the Sacrament services were over, they hired the inn's chaise, in which they drove away

homewards, singing "Auld Lang Syne" at the top of their voices.

Stories like these might be multiplied, but it is unnecessary. They might have been allowed to pass into oblivion, but they point some useful lessons; and illustrating, as they do, one aspect of the prevailing customs and morals of a bygone age, they cannot be omitted if a faithful chronicle is sought after. One cannot help wondering why the ecclesiastical authorities did not interfere and put an end to these scandalous customs. There can be no doubt that the open-air tent-preachings were at once the occasion and excuse for these great promiscuous gatherings. Why, then, when they saw that the observance of this holy Sacrament was being disfigured, and the interests of true religion were suffering fatal injury by the open and shameless immorality by which it was accompanied, why did they not strike their tents and retire within the church? Strange to say, they tolerated this extraordinary state of matters for many years, and it was only before the advance of more enlightened ideas that these scandalous scenes were swept away.

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In the fifteenth century, the Rectory of Sanquhar was constituted a prebend of the Cathedral Church of Glasgow, with the consent of the patron, whose right of the patronage and of the prebend was continued, and the benefice was usually conferred on a younger son of his family. Thus, Ninian Crichton was parson of Sanquhar in 1494, and William Crichton was rector during the reign of James V. In Bagimot's roll, as it stood in James V.'s reign, the rectory of Sanquhar, then still a prebend of the Chapter of Glasgow, was taxed at £10. After the Reformation, the patronage of Sanchar Church continued with Lord Sanchar till 1630, when it was sold, with the barony of Sanquhar, to Sir William Douglas of Drumlanrig.

In Scott's "*Fasti Ecclesiæ Scotticane*," we are furnished with a list of the ministers of the parish of Sanquhar from the earliest date ascertainable down to the death of the Rev. Thos. Montgomery :—

1574.—John Foullartoun, trans. from Kirkconnel, having also Kirkconnel and Kirkbride in charge with *jc. li* of stipend, was a member of the Assemblies, Aug., 1575, and April, 1576, continued in 1579, and returned to Kirkconnel about 1580. (Reg. Assig., Wodrow Miscell., Booke of the Kirk.)

1594.—Robert Hunter, A.M., was laured at the Univ. of Edinburgh, 12 Aug., 1592, and on the Exercise there, 6th Aug. 1594, pres. by James VI., 16th Dec. following, and to the Vicarage Pensionary of Kirkbride, 1st Feb., 1602; was a member of Assembly same year, and also in that of 1610. (Reg. Laur. Univ. Edin. Pres. (cant.), and Assig. Edin. Presb. Reg., Booke of the Kirk; Morrison's Digest, and Dec., x.)

1607.—John Blaket. Nothing further is known of him.—(Aberdeen Presb. Reg.)

1617.—William Livingstoun, A.M., was laured at the Univ. of Edinburgh, 30 July, 1601; he was "*lytit*," for the vacant place of the Kirk in Edinburgh, 8th Dec., 1618., continued 11th Dec., 1622, when he entered burges and guild brother of that city, in right of Barbara, a daughter of John Logane, burges of that city, whom he had marr., 6th May, 1617. A son, William, was served heir, 7th May, 1645. (Reg. Laur. Edin. Univ., Edin. Counc. and Guild, and Canongate Reg. (Marr.) Inq. Ret. Gen., 3054.)

1633.—John M'Millane, A.M., acquired his degree at the Univ. of Edinburgh, 22nd July, 1615. He gave *xx. li.* towards building the Library in the Univ. of Glasgow, and continued 2nd August, 1638. (Reg. Laur. Edin. Univ.; Mun. Univ. of Glasgow, iii. Peebles Presb. Reg.)

1639.—George Johnstoune, trans. from Linton, Peeblesshire, adm. after 7th March; trans. to Kirkwall, 15th June, 1642. (Commiss. to Ass., 1638; Peebles Presb. Reg.; Orkney Patronage Process).

16 .— — Kirkwood—(Presb. Reg.)

(*For particulars of Kirkwood, the reader is referred to the chapter on the Covenanters.*)

1650.—Adam Sinclair, A.M., trans. from Morton, adm. before 25th Jan., 1650. (Wodrow makes him at Morton, and one of the deprived in 1662, which must be a mistake for this par.) He died 25th July, 1673, aged about 71. [Kirk. Pap. Test. Reg. (Dumf.) and Edin. Reg. (Bur.)]

1685.—Patrick Inglis, A.M., trans. from Annan before 12th Feb., 1686, ousted by the people in 1689. [(Test. Reg. (Dumf.) M.S. Acc. of Min., 1689.)]



1693.—Thomas Shiells, trans. from Kirkbride, called in Sept. 1691, adm. 2nd Aug. 1693; died 8th Feb., 1708, in his 78th year and 53rd min. [Presb. and Syn. Reg. Tombst.]

1713.—Mungo Gibsone, trans. from Abbotrule, called in Nov., and adm. in Dec.; died between 17th Dec., 1735, and 4th Feb., 1736, in 38th min. He had two sons, George and William, and a daugh., Janet. [Presb. and Test. Reg.] (Dumf.)

[A volume of MS. sermons, chiefly Sacramental, by Mr Gibson, is in the possession of Mr J. R. Wilson. They are written in a quaint, beautiful hand, which it would puzzle an expert to decipher, far less to copy].

1738.—John Sandilands, licen. by the Presb. of Biggar, 30th August, 1733, called 29th Dec., 1737, and ord. 27th April thereafter; died (in consequence of a fall from his horse) 29th Aug., 1741, in 4th min. [Presb., and Test. Reg. (Dumf.), Scott's Mag. III.]

1743.—John Irving, trans. from Wamphray, called 17th Feb., and adm. 9th June; died 14th Sept., 1752, in 20th min. His books brought £43 1sh. 4½d sterl. He marr. Helen Irvine, who died 25th Oct., 1769. [Presb. Reg., &c.]

1753.—William Cunninghame, A.M., trans. from Durrisdeer, pres. by Charles, Duke of Queensberry and Dover, in Feb., and adm. 29th May; died 25th Aug., 1768, in 32nd min. He was clever and accomplished, and pleasing and elegant in his manners beyond most of his day, so that Catherine, Duchess of Queensberry, made him, when in his former charge, her daily companion, which led to his being termed "the Duchess's walking-staff." He marr. in 1745 Helen Sinclair, who died 15th Jan., 1785. [Presb. Reg., Carlyle's Autob., &c.]

1769.—John Thomson, licen. by the Presb. 1st April, 1767; pres. by Charles, Duke of Queensberry and Dover, 9th Oct., 1768, and ord. 7th Sept. following; trans. to Markinch, 2nd March, 1785. [Pres. and Syn. Reg.]

1785.—William Ranken, licen. by the Pres. of Kirkcudbright, 7th Oct., 1778; pres. by William, Duke of Queensberry, in Aug., and ord. 22nd Sept., 1785; died 7th Oct., 1820, in his 70th year and 36th min. He marr., 8th Decr., 1788, Margaret Barker, who died 25th March, 1837, and had Thomas, Solicitor, Supreme Courts, Edin., and Margaret, who marr. Lieut. David M'Adam, of the Royal Marines. Publication—Account of the parish. (Sinclair's St. Acc. VI.) [Pres., Syn. and Test Reg. (Dumf.), Tombst., &c.]

1821.—Thomas Montgomery, pres. by the Tutors of Walter Francis, Duke of Buccleuch and Queensberry, in Feb., and ord. 5th June; he got a new church built in 1827, and died 3rd June, 1861, in 40th min. He marr., 24th Oct., 1826, Mary Brown, who died 21st April, 1843, aged 50. Publication—Account of the Parish (New St. Acc. IV.) [Presb. Reg., &c.]

1845.—John Inglis, ordained Assistant and Successor to Mr Montgomery 28th January, 1845. Came to the possession of the benefice 3d June, 1861 ; died 20th September, 1881.

1876.—James M'Donald Inglis, ordained Assistant and Successor to Mr John Inglis, 24th Feb., 1876. Translated to Penninghame Parish, Newton-Stewart, 13th April, 1880.

1881.—Archibald Edmiston Dewar, ordained assistant and successor to Mr John Inglis, 1st Feb., 1881. Came to full possession of the benefice, 20th Sept., 1881 ; died in Australia, 6th June, 1883.

1883.—James Richmond Wood, ordained at Fairlie, 30th Dec., 1880 ; translated 6th Nov., 1883.

### THE MANSE.

Part of the present farm-house of Blackaddie was the old Manse of Sanquhar. It was built in 1755, and was roofed with heather. It was subsequently slated, and, until the erection of the present Ulzieside farm-house, was, with the exception of Eliock, the only slated house in the parish. About thirty years ago, some alterations were made on the kitchen of the old manse, where there was a jamb-lintel inscribed in Latin, and the character of the Black Letter is considered one of the very best types in existence. This stone is now built into one of the farm-offices. Translated, the inscription reads—"Mr William Crichton, Rector of Sanquhar, son of William Crichton of Ardoch." There follow several abbreviations, and it has been suggested that if the whole were carefully cleaned the full inscription might be deciphered, and that it would be found that these abbreviations testify that the Manse was built by the Rector. In the Chapter on the Crichtons, it is explained that minor branches of the family owned small estates in the neighbourhood. Of these Ardoch was one. It is situated in the parish of Durisdeer, and was sold to the Douglas family by William Crichton in 1507. In the old manse Andrew Thomson, who became the famous Rev. Dr Andrew Thomson, of St. George's, Edinburgh, was born in 1779.

The new manse is a handsome structure, situated in the heart of the rich land of the valley, with a glebe of 21 acres

attached, which is let at a rent of £63 per annum. The Minister's stipend in 1755 was £91, and in 1798, £150. It now consists of 25 chalders, one half meal and the other half barley, equal, at current fiars' prices, to about £320. The last augmentation was granted in 1884.

### THE CHURCH.

It is impossible to determine the age of the old church, which was demolished in 1827, when the present edifice was erected. Symson in his "Large Description of Galloway," published in 1684, describes it as a "considerable and large fabrick, consisting of a spacious church and a stately quire, where are the tombs of the Lord Crichtons of Sanquhar, wrought in free stone, and before them some Lords of the name of Ross." Further, Chalmers, in "Caledonia," says that "the Church of Sanquhar is remarkable for its antiquity, size, and disproportion, yet neither record nor tradition states when it was erected. From some sculptured stones which remain in its walls, it is supposed to be very ancient. It was undoubtedly the Parish Church before the Reformation, as the ancient choir is still entire, though the church is in a most ruinous condition." It contained several altars, one of which was dedicated to "The Haly Blude" (Privy Seal, Reg. VIII. p. 114). Sir John Logan, the vicar of Colvin, granted certain lands and rents within the burgh of Dumfries for the support of a chaplain to celebrate divine service at the altar "*Sacri cruoris dominum* in Sancher Church." This was confirmed by the King in 1529. The old church was smaller than its successor, but was very substantially built, the walls being about five feet thick. The recesses of the windows were occupied by stone-cists, which contained recumbent figures carved in stone. The place, however, had been cleared of both altars and images long before it was taken down, probably at the time of the Reformation, when so great a zeal was shewn by the Protestant party in removing all traces of

the Roman Catholic worship. One of these images is preserved at Friars' Carse, and bears the title of "The Bishop of Sanquhar," representing as it does an ecclesiastic of high degree, arrayed in full canonicals. There was a loft at the east end of the Church, facing the pulpit, which was reached by an outside stair. The Crichtons had their seat here, and latterly the Eliock family had the exclusive right to it.

On the top of the wall of the Church, at the north-east corner, there grew a rowan-tree of considerable size, the stem being as thick as a man's arm. It might be supposed that this tree had sprung from a chance seed, which, dropped mayhap by a passing bird, had been nurtured by the earthy matter gathered about the eaves, but the traditional belief among the common people was, that it was purposely planted to scare away the witches. This theory receives some support from the fact that rowan-tree was considered to possess a charm of this kind. In illustration of this superstitious belief, the story is still told that the milk of the minister's (the Rev. Mr Ranken) cow having been bewitched so that it would not churn, the minister sent his serving-man, William M'Latchie, with a sprig of rowan, with directions to fasten it over the door of a witch who resided in Crawick Mill, a neighbouring hamlet. It is just possible, therefore, that in this instance tradition may correctly account for the existence of this rowan-tree in so odd a situation.

The present Church was opened in 1828, and contains sittings for 960. It is a handsome structure with a square tower.

#### SOUTH U.P. CHURCH.

In the latter part of the seventeenth century, the Rev. John Hepburn, minister of Urr, and an earnest preacher of Evangelical doctrine, moved by the religious destitution of the south-west of Scotland, was accustomed to preach far beyond the bounds of his own parish. Many adhered to his ministrations, and, on his death, a number of them joined the



“M’Millanites or Mountain Men,” as they were called, but the greater portion kept themselves clear of any ecclesiastical connection till the rise of the Secession, ten years afterwards, when they joined themselves to the Associate Presbytery. The Praying Society of the Sanquhar district met at Ulzie-side. By this gathering, application for the supply of regular ordinances was made to the Associate Synod. Ralph Erskine visited and preached in the locality. When it had been resolved to erect a place of worship, the town of Sanquhar was chosen as most central ; but supply of sermon continued to be given at other places, and this led to the formation of the congregations at Thornhill and Moniaive. The first church was built in 1742, the present in 1841, with sittings for 500.

1st Minister.—Thomas Ballantyne, called to Leslie and Sanquhar. Ordained 22d September, 1742. Died 28th February, 1744, in the 30th year of his age, and 2d of his ministry.

2d Minister.—John Goodlet. Ordained 22d March, 1749. Died 1775 in the 26th year of his ministry. Author of “Vindication of the Associate Synod.”

3d Minister.—Andrew Thomson, from Howgate, called to Hamilton and Sanquhar. Ordained 22d August, 1776. Died 2d September, 1815, in the 40th year of his ministry.

4th Minister.—James Reid, from Newmilns. Called to Newmilns, Errol, Crieff, Moniaive, Lockerbie, and Sanquhar. Ordained 10th January, 1816. Died 9th February, 1849, in the 69th year of his age, and 34th of his ministry.

5th Minister.—David M. Croom, from Perth. Ordained as colleague to Mr Reid 10th January, 1838. Called to Broughton Place, Edinburgh, 1841, and Regent Place, Glasgow, but declined both calls. Translated to Portsburgh, Edinburgh, 29th June, 1852. Was elected Moderator of the Synod in the year 1878. Author of “Harmony and state of Doctrine in the Secession Synod.” He died in Edinburgh, 9th September, 1882. The congregation next called Mr Taylor, now Dr Taylor of Broadway Tabernacle, New York, who preferred Kilmaurs, and then Mr Hill, who preferred Scone.

6th Minister.—Forbes-Hunter-Blair Ross, from Glasgow. Called also to Swalwell. Ordained 10th January, 1854 ; laid aside on account of ill-health. Died 21st February, 1860. In 1857 the congregation called Mr T. Miller, who preferred Perth (Wilson Church).

7th Minister.—Matthew Crawford, from Glasgow. Called to Alva, Lanark, Haddington, Springburn, and Sanquhar. Ordained 26th January, 1858. Called to Pollokshaws 1861, Lothian Road, Edinburgh, 1864, Bradford 1865, but he declined these calls. Translated to Duke Street, Glasgow, 18th March, 1869.

8th Minister.—John Sellar, from Keith. Called to Barrow, Leith, Stirling (Viewfield), and Sanquhar. Ordained 26th April, 1870. Translated to Portobello in 1878.

9th Minister.—Matthew Dickie, M.A., from Irvine. Called to Paisley, Birkenhead, Freuchy, Banchory, and Sanquhar. Ordained 28th October, 1879.

The annual income of this congregation is a little over £300. The Minister's stipend is £203, together with a small glebe, but in 1886 he received an important addition to his income by an endowment amounting to the sum of £4180, which was bequeathed by the late John Wysilaski, of Australia, a native of Sanquhar, the interest of which he directed to be paid to the minister of the South Church over and above the stipend which he received from the congregation. Membership, 206.

#### NORTH U.P. CHURCH.

This congregation was formed by persons connected with the Associate (Burgher) Synod, who had come to reside in the district. Supply of sermon was afforded them by the Presbytery of Annan and Carlisle, 1815. Church built in 1818. New church built on another site in 1830; sittings, 500. The congregation first called a Mr Inglis, who had another call at the same time from Stockbridge, in Berwickshire. According to the rules of the Church, the Synod assigned Mr Inglis to the latter charge.

1st Minister.—Robert Simpson, D.D., from Bristo Street, Edinburgh. Called to Dunse and Sanquhar. The Synod gave the preference in this case to Sanquhar. Ordained 16th May, 1820. Received the degree of D.D. from Princeton, U.S., 1853. Died 8th July, 1867, in the 72nd year of his age and 48th of his ministry. Author of "The Traditions of the Covenanters," 3 vols.; "Martyrland," "The Times of Claverhouse or Sketches of the Persecution," "Life of James Renwick," "The Minister

and his Hearer," "The Two Shepherds," "Gleanings among the Mountains," "A Voice from the Desert," "Memorials of Pious Persons lately deceased," "The History of Sanquhar," &c.

2nd Minister.—James Hay Scott, from Melrose. Called to Leeds, Biggar, Sanquhar, and Wolverhampton. Ordained 2nd June, 1868.

The annual income of the congregation is about £233. The Minister's stipend is £200 ; membership, 193.

### FREE CHURCH.

During the conflict that ended in the Disruption in May, 1843, the cause of the Evangelicals was warmly espoused in this quarter. The Rev. Thomas Montgomery, then minister of the parish, at first adhered to the protesting party, but his wife, who had been the mainspring of her husband's enthusiasm in the cause, having died in the spring of that year, the minister faltered in his course, shewed signs of wavering, and, finally, when the day of decision arrived, he, like many others, lacked the courage to make the sacrifice involved, and retained his comfortable stipend and manse, but at a large sacrifice of public respect. A number of the parishioners who had, like their minister, declared their sympathy with the protesters, followed his example, and stayed in. There had been a good deal of feeling displayed between the parties, and this feeling was greatly embittered by what the seceders regarded as the traitorous conduct of the minister and those who changed front with him. The whole society of the parish was convulsed ; members of the same household were ready to rend each other in angry strife, and it was long before the asperity caused by this bitter controversy was smoothed, and the formerly existing friendly relations were resumed. Notwithstanding the defection of the minister and his followers, the secession was a large and important one, and left the Established congregation but a shadow of its former self. The Communion Roll of the Free Church at first numbered about 450 members. Till a church could be built, they were

afforded accommodation for worship in the South U.P. Church, the Free Church congregation assembling in the afternoon. The troubles that were encountered in connection with the building of the church will be found narrated in the municipal chapter. These were, however, overcome, and the church was finished and occupied before the close of the year 1844. This was followed by a manse, which was erected in 1849. *The top of the old cross of Sanquhar is placed on the apex of the roof of the church porch.*

The first minister was the Rev. William Logan, who, at the time of the Disruption, was minister of a *quoad sacra* charge in the parish of Lesmahagow. He was first ordained by the Original Secession Church at Lesmahagow in 1820. In 1838 he joined the Established Church along with the main body of the "Auld Licht." His congregation went with him. He came out with the Free Church in 1843, and was, in the latter end of that year, called to Sanquhar. He died 2nd February, 1863, in the 65th year of his age, and 43rd of his ministry.

2nd Minister.—Stevenson Smith, from Glasgow. Ordained September, 1863. Resigned his charge in 1883. Died in Edinburgh in 1884.

3rd Minister.—John Fleming, from Edinburgh. Ordained September, 1884. The average income of the congregation is £197. The minister receives £160 out of the Sustentation Fund. Membership, 211.

### EVANGELICAL UNION CHURCH.

This Church had its origin in a secession, in 1863, of several office-bearers and members of the North U.P. congregation on a matter of doctrine. They first constituted themselves as a separate congregation for Divine worship in a large room in Queensberry Square, and as a considerable number, of whom were many who had been non-church goers, adhered to them, steps were taken for the erection of a church and for obtaining a settled ministry. In 1864 the church was built. It is a brick erection, with sittings for 300, and has a session-house attached, which contains a library presented to the congregation by Mr Thomas Hyslop, Leadhills, by



whom additions to it have been made from time to time since.

1st Minister.—George Gladstone, ordained January, 1865. Translated to Govan, July, 1871. Now colleague and successor to Dr James Morrison, of Dundas Street Church, Glasgow, who was the founder of this denomination.

2nd Minister.—George Bell, M.A., ordained October, 1871. Translated to Falkirk, Nov., 1874. Now minister of E.U. Church, Hamilton.

3rd Minister.—George Blair, ordained Oct., 1876; resigned Feb., 1877. He subsequently joined the Established Church, and is now minister of a *quoad sacra* charge at Quarter, near Hamilton.

4th Minister.—Oliver Dryer, ordained Oct., 1878. Translated to Airdrie, July, 1883.

5th Minister.—George Davies. Was ordained to the ministry in 1883. He was minister at Newcastleton, whence he was translated to Sanquhar in Oct., 1886, when he was admitted by the E.U. conference as a minister of that body. He was translated in Dec., 1889, to the Baptist Church at Redhill, Surrey.

6th Minister.—John E. Christie, ordained April, 1890.

#### BAPTISTS.

A small body of Anabaptists met for worship for many years in a chapel which they built, but they received no fresh accession of numbers, and through deaths and removals they gradually diminished to a mere handful of worshippers. Last year, owing to the death of the elder, who conducted the service, their weekly meetings were abandoned, and the chapel was sold and converted into a dwelling-house.

#### MISSION HALL.

A Mission is conducted in a Hall at Corseknowe by certain members of the various Christian congregations, by whom numerous meetings are held both on Sabbath and weekdays. In addition to the ministrations of the brethren, the Gospel is frequently preached both on the streets and in the Mission Hall by itinerant evangelists.

## CHAPTER XII.

### PAROCHIAL ECONOMY—REGISTERS.



REGISTER of births and baptisms, and also of marriages, has been kept from the year 1757, but it is most irregular and imperfect, there being found on the same page a record of events which occurred at wide intervals of time, those of an earlier being entered after those of a later date. Not only has this old register been irregularly kept, but the number of entries is small considering what must have been the birth-rate, on a reasonable calculation, founded on population. The people generally were insensible to the benefits of such a register, and grudged the trifling registration fee of sixpence, and only the more enlightened portion of them took advantage of it. Another influence which prevented it becoming anything like a general parochial register was that of sectarian jealousy. The keeping of this register was instituted by the Rev. Mr Ranken, the parish minister, who, in the article on the parish contributed to Sinclair's Statistical Account of Scotland, published in 1793, says—"Soon after the ordination of the present incumbent, he desired the schoolmaster to begin a register of births, and proposed, for his encouragement, to collect sixpence from every parent who came to obtain baptism for a child. This being an innovation, the multitude disliked it, on account of the sixpence, and many refused to registrate the names of their children for that reason. But by persevering, and pointing out the propriety of the plan, those of the Established Church

now registrate universally. The Seceders, however, do not insert the names of their children in the public register." Moved in this way by ecclesiastical bigotry—unwilling to countenance a most desirable reform because it emanated from the kirk minister—the Seceders of that generation entailed upon their descendants a loss and inconvenience they never dreamt of. They felt doubtless that faithfulness to their principles demanded that they should thus “lift up their testimony.” The register contains one name which, for length, rivals that of the most illustrious princess. It runs thus—Caroline Amelia Eleanora Frances Culy Ferguson Gibson Tomlinson Thomson. The opportunity that was given at the passing of the Act for the Compulsory Registration of Births, &c., to supply omissions in the old register was largely taken advantage of, and many pages were filled at that time, before the book was closed, with whole families, not one of whose births had been recorded, shewing the gross carelessness in this matter that had prevailed.

The population of the parish was, in—

1755	...	...	...	...	...	...	1998
1786	...	...	...	...	...	...	2600
1800	...	...	...	...	...	...	2350
1811	...	...	...	...	...	...	2709
1821	...	...	...	...	...	...	3026
1831	...	...	...	...	...	...	3268
1841	...	...	...	...	...	...	—
1851	...	...	...	...	...	...	—
		Burgh.	Landward.	Wanlockhead.		Total.	
1861	...	2074	685	811		3570	
1871	...	1576	625	837		3038	
1881	...	1599	656	854		3109	
1891	...	1574	591	745		2910	

Under the Registration Act of 1854, Wanlockhead was created a separate registration district. The following statistics refer to the district of Sanquhar, and are based on an average of the last ten years :—

The average number of births is 59·8, being at the rate of 26·8 per thousand of the population, the average of Scotland

being 29. Of these 10·4 per cent. are illegitimate, the average of Scotland being 7·5. Sanquhar has thus to bear its own share of the evil repute of the south-western division in connection with this national vice.

The total number of deaths was 424, or an average of 42·4 per annum. Of these, 85 died under 10 years of age, 28 between 10 and 20, 25 between 20 and 30, 29 between 30 and 40, 30 between 40 and 50, 36 between 50 and 60, 54 between 60 and 70, 83 between 70 and 80, 48 between 80 and 90, 4 between 90 and 100, while two centenarians died, the one at the age of 100½, and the other at 101; so that, on an average, of every 3 persons born in the parish 1 will die before 30, another between 30 and 70, and the third will exceed the allotted span of three-score-and-ten. The average age of the whole was 46½ years.

The average number of marriages was 12.

The number of inhabited houses in 1841 was 575, and in 1891, 499.

*Education.*—The first Statistical Account, speaking of the educational provisions here in 1793, says—"There is an established public school in the town of Sanquhar, and, which is a singular felicity, furnished with an excellent teacher, well qualified in every respect to instruct the youth in the art of penmanship, arithmetic, and all the necessary branches of classical education. The salary and other emoluments amount to about £40 per annum. Writing and arithmetic are taught at 2s, and Latin and Greek at 2s 6d per quarter. The character and abilities of the teacher render Sanquhar an eligible spot for the education of those who are destined to fill the higher ranks of life. There are at a medium about 60 scholars at the school."

It is evident that, although the fees were so low, the scholars consisted exclusively of the children of the well-to-do people; whatever ambition in this direction working people may have had was effectually kept in check by their extremely small wages.



Almost nowhere in Scotland has better provision been made in recent times for the education of children than in this parish. The parish school was supplemented by private adventure schools, held in a room of the Town Hall, the free use of which was given for this purpose by the Town Council "as an encouragement to teachers to settle in the town." A reference to the municipal chapter will shew that in other ways the Council evinced their interest in the cause of education by providing for the free education of poor children ; but the principal aid given in this direction was derived under the will of the late Mrs Crichton of Friars' Carse, who died in 1838, and left a large sum of money for the building and endowment of a school in Sanquhar, to be called the Crichton School. Provision was made for the free education of 20 poor children, and for a farther number being taught at half-fees. The first teacher was Mr Josiah Lorimer, who at the time had a private adventure school in the town. He was succeeded by Mr James Laurie, who retired in 1879, and was followed by Mr R. W. Carson. These were the educational provisions in existence at the passing of the Education Act in 1872. The Parish School was, of course, transferred from the management of the Heritors to the School Board, but the Crichton School continued to be managed by the Governors constituted under the Trust. The Parish School buildings consisted of a two-storey block in Queensberry Square, with the Square as the play-ground. The ground-storey was occupied as the school, the upper storey being the schoolmaster's house. Neither in accommodation nor equipment, however, did it meet the requirements of the Education Department, and the School Board had the house gutted, the schoolmaster being provided with a residence elsewhere. The floor was taken out, and the whole converted into one room, with a ceiling the whole height of the house. A large wing was built to the back, with offices, sheds, &c., and the whole class-rooms fitted with the most approved furniture, thus

converting the establishment into one of the finest of the kind in the county.

In process of time, the Crichton School came to be dealt with by the Commissioners appointed under the Educational Endowments Act of 1883, and in the year 1885 a scheme was drawn up by the Commissioners, of which the following were the chief points:—1. The Governing Body was made to consist of five persons—one nominated by the Duke of Buccleuch, one by the Presbytery of Penpont, two by the School Board, and one by the Town Council of Sanquhar. 2. The Governors were directed to close the school, and to sell or let the buildings. 3. The sum of £10 was set aside annually for paying the school fees of poor and deserving children, with books and stationery, the scholarships to be awarded by competitive examination; or as a reward for regularity of attendance, industry, general merit, and good conduct. Two Bursaries, to be called “The Crichton School Bursaries,” of the yearly value of not less than £5, nor more than £10, were established, which should be open to competition by scholars attending any public or state-aided school in the parish, and to be tenable for two years. 4. The remaining free income was to be paid over to the School Board, on condition that the Board undertook the following obligations, viz.:—(a) To provide a sufficient salary to the head teacher of a school in Sanquhar, who should be a graduate of some University of the United Kingdom, the salary to be not less than the sum paid to the head-master of the parish school; (b) To give free education to five scholars who had passed the Fifth Standard, said free education to continue for three years.

The School Board accepted under the conditions, and at once arranged to reorganise the school, so as to effectually carry out the intention of the Commissioners—that is, to promote higher education. They arranged to take on lease from the Crichton Governors their premises, both school and schoolmaster’s house. They resolved to constitute a graded

school of two departments—Standards V. and VI. and the higher branches being taught in the Crichton School, and the Infants and Standards I. to IV. at the Parish School. The former schoolmaster was continued head-master of the elementary department. The Board, having regard to the excellent work done by the master of the Crichton School, in the higher as well as the lower branches, applied for a relaxation of the condition requiring that the teacher of the higher department should be a University graduate, and proposed the alternative qualification of “a teacher of seven years’ standing, of whose qualifications to teach the higher branches the Board are satisfied.” The point was conceded by the Commissioners, and Mr Carson was thereupon unanimously appointed. The staff of the school was fixed at—Two head-masters, two male and one female certificated assistants, a sewing-mistress, and two pupil teachers. By offering a high salary, and taking special care in the selection of an assistant for the senior department, the School Board shewed their interest in the higher education. The present assistant, Mr Templeton, conducts science classes in the afternoon and evening, and the results have been of the most satisfactory kind, no failures having ever occurred at the annual examinations under the Science and Art Department, and the average quality of the passes is much above that of the whole country. The School is also a Centre for St. Andrews University Local Examinations, and the students, taught by the head-master, have taken a high place in the list. Recently an Infant Department has been constituted, where Musical Drill and Kindergarten Work are being taught in such a manner as to have earned the high commendation of H. M. Inspector. Sanquhar has long enjoyed the advantage of efficient teachers, and in few parishes, it may be safely affirmed, has the School Board pursued a more liberal and enlightened policy. No fees are now charged except for the specific subjects. *Salaries*—The two head-masters, £200 each; the two male assistants, £100 and £90; the infant mistress, £60; and the sewing-mistress, £30.

There are also schools maintained by the Duke of Buccleuch at Wanlockhead for the families of the miners, and at Mennock Bridge, both of which are under Government inspection ; and in order to meet the necessities of the families in Eucharhead district, the School Boards of Sanquhar, Kirkconnel, and New Cumnock combine in the maintenance of a teacher there ; while, in other cases, grants are made to individual shepherds to enable them to board their children during winter within walking distance of a school. The following is the latest return of these schools :—

Name of School	Average Attendance.		Amount of Annual Grant.
Sanquhar Public ...	...	288	£303 12 6
Mennock Bridge ...	...	38	34 6 0
Wanlockhead ...	...	138	140 3 0

For many years Sanquhar possessed the double advantage of having both the schools—the Parochial and the Crichton—taught by notable examples of the old type of teacher, Mr James Orr at the former and Mr James Laurie at the latter, to whose exceptional powers of teaching many of their scholars, who have risen to eminence in all parts of the world, and in various spheres of life, bear grateful testimony. They led laborious lives, and the amount of work they went through was astonishing. Mr Orr, a native of Ayrshire, was appointed to the parish school in 1842, in succession to Mr Henderson, a famous Latin scholar, whose portrait in oil, presented to him by his pupils, adorns the walls of the school. The new teacher soon showed that he was destined to make his mark in his profession. An excellent scholar, he was likewise possessed of the qualities necessary to success in teaching—a broad grasp of principles, a clear, lucid style of exposition, a steady, persistent application of the best teaching methods, and—he ruled his scholars with a firm hand. This last was specially needful, where no less than from 150 to 170 boys and girls were crowded together into a room 45 by 27 feet, the greater number sitting on high benches without backs. The fame of the



Sanquhar "Academy," as it was called, spread far and wide, and attracted to it scholars from a great distance. Some of these boarded with the master. The training and oversight of these boarders was an addition to his daily labours, which might well have been spared, but he was tempted to thus overburden himself in order that he might eke out an otherwise slender income. The authority which he exercised over his scholars within doors was also felt outside and beyond school hours. He was seldom seen in the town in the evening, but sometimes he did walk down the "crown of the causeway" when the children were all at play. The first boy or girl who espied him as he came round the turn at the Council House called out to his companion in tones of fear and reverence, "Here's the maister," whereupon they disappeared in haste within doors or up closes. The word was passed from group to group all down the long street, with the result that their games were instantly abandoned; the merry voices which a moment before filled the air were hushed, and the street was silent and deserted. When an interval had elapsed, sufficient to allow him to pass, young faces might be seen peeping round this corner and that, and so soon as his figure had disappeared, the crowds of boys and girls returned to their games, and the shouting and merriment went on as before. Were the conclusion to be drawn from this behaviour that his scholars regarded him with a feeling of terror and aversion, nothing could be further from the truth. Their true feeling towards him was that of deep reverence—a feeling constantly cherished by youngsters to one who both teaches and rules them well; they knew—for they had frequent proof of the fact—that their old master had a kindly heart, and, young though they were, they seemed to understand that the strict discipline which he maintained was necessary and indispensable. On certain occasions this stern rule was relaxed. This was done, not in a hesitating, half-hearted fashion, but freely and ungrudgingly, and then the true kindness of the man, and his attachment and even

affection for his boys and girls, were abundantly displayed. Nothing delighted him more than to be able to arrange for their attending one of the big "shows" that travelled the country, or sharing in whatever special amusements might occur at intervals. One particular occasion of this kind—that which was the great school festival of the year—was the celebration of "Candlemas Bleeze," on the 2nd day of February. On that day there were no lessons. Each scholar came, dressed in his best suit, one of the pockets of which contained a sum of money, greater or less according to his parents' means, to be offered as a Candlemas gift to the teacher. The possession, though only for an hour, of a *silver* coin inspired each one with a feeling of self-importance. It was taken out time after time on the way to school, examined minutely, and thrust back again into the pocket. Each scholar, as he entered, passed up to the desk and deposited his gift in the master's hand, who, of course, looked pleased and grateful whether it was great or small. When all had entered and had passed the desk the announcement was made who were King and Queen, a distinction bestowed on the boy and girl respectively who had made the largest gift. Two chairs, brought downstairs from the master's dining-room, had been placed in the middle of the room. To these the fortunate pair were conducted, and thereon they were enthroned. The whole school crowded round and signified their approval by hurrahing and clapping their hands in a boisterous manner. The only exception might be the disappointed aspirants, who had missed the coveted position when they thought it within their reach, but they, notwithstanding the momentary pang of disappointment, were carried away with the tide of popular feeling, and, like the others, saluted their rightful king and queen in a loyal and becoming manner. The ceremony was soon over, and it was followed by a distribution of oranges and long snaps, specially made by the baker, and called "parleys." At one time the coronation was followed by the

royal pair being carried upstairs in their chairs to a banquet, which consisted of a glass of weak whisky-toddy, the master and the bearers being the only witnesses present at this high state function, the former acting as cup-bearer and the latter standing behind the chairs, the whole party inspired with a solemn joy. That part of the programme was, however, in later years omitted. Nothing remained to be done but to proclaim a holiday for the remainder of the day, whereupon a rush was made for the door, and all scampered off, but before they reached home both oranges and parleys had disappeared.

At other times, too, it happened that an unwonted scene of excitement and merriment occurred within the school. The master had a strong vein of humour in him, and this led sometimes to his inflicting punishment upon a "mis-behaver" in a form which led to the demoralisation of the school to such an extent that "the game of law and order was up," so far as the remainder of that day was concerned. Causing the delinquent to mount the back of another boy, who was made to carry him round and round the room, the master followed, armed with the instrument of punishment, a thick cane, which he vigorously plied. It was observed that the boy chosen to carry the offender was one whom the master strongly suspected of mischief, but had been unable to detect in the act, and, as he took care that the strokes were pretty impartially divided between the hips of the rider and the legs of his bearer, he so contrived that the evil doings of the latter should not lose their reward. The march, under the quickening influence of the cane, developed into a run, and the spectacle of the panting fugitives, as they made their hurried flight pursued by the avenger of the law, was one which tickled the fancy of the school, and produced roars of laughter, to which even the master in the end gave himself up. It was, however, no laughing matter for the unhappy pair, but this was reserved for cases of exceptionally bad conduct, and, both by reason of the thorough thrashing

which they received, and the shame of being made a laughing-stock to their whole schoolfellows, it exercised a deterrent effect on the worst forms of misconduct.

Another example of a similar kind may be given which illustrates the same traits of the master's character and temper. A Latin class which had not their lessons well prepared were "kept in" after school-hours, while the master went up stairs for tea. After waiting a long time, with no appearance of the latter returning to liberate them, they held a council of war to consider what measures could be taken to remind him of their presence, which he had manifestly altogether forgotten. The means agreed upon was certainly very effectual, and, knowing the man with whom they had to deal, they first bound themselves in a conspiracy of silence. Whatever might happen not a word was to be spoken. It was agreed that one should go to the door at the foot of the stair, open it, and there remain on sentry to listen for the first footstep of the master overhead. So soon as he was posted, another member of the class proceeded to the desk, which he opened, and seized the handle of the bell by both hands, which he then rung in a furious manner. No sooner had the ringing begun than the master was heard rushing along the lobby upstairs. The sentry shut the door, the bell was replaced in the desk, the whole class resumed their places in a row, book in hand, and apparently absorbed in study. A moment or two, and the storm burst upon them. Swinging the door wide open, the master sped swiftly across the floor, and took up a position in front of the class. His whole frame quivering, and his voice hoarse with passion—"Who has had the audacity to ring my bell?" he demanded. No answer. "Was it you?" he asked the first boy. No answer. And so, down through the whole class, but all, true to their word, remained silent, though terrified at the effects of their "audacity." The master seemed the very embodiment of the indignation of outraged authority. Such an act of flagrant insubordination he had never dreamt of,



but, bad though it was, this conspiracy to defeat the ends of justice was if possible worse. Repressing his rage, he too was silent for a few moments, while the poor delinquents positively shook with fear; then, in tones which indicated that a sharp retribution of some kind was to follow, he addressed the boy next him—"James, stand; take the end of this seat," the other end of which he had meanwhile seized. It was carried to an open space on the floor. The same was done with another seat and with a third, the three being placed parallel to each other at an interval of a yard or so between each. "Stand," he then called to the whole class, in a very determined voice. The boys stood, and were then directed to place themselves in Indian file behind the row of seats. Their curiosity regarding the arrangements and what was to follow, had made them temporarily forget their fears, but they were not long left in doubt, for the master, stripping his coat, stepped to the desk, from which he took the cane, and, having placed himself at the end of the seats, he buckled back his sleeves, and planted himself firmly on his legs. "Now then, come along," he shouted. "Come along" meant springing over the three seats in succession, a sharp cut from the cane being administered as each spring was made. "Next, next," he called, till all were over. They stood trying to soothe their injured feelings by the application of their hands to the back of their legs, and congratulating themselves that, though a sharp, it had proved a short punishment, when they heard the call—"Come along, over again." Over again they went, but more quickly than before, thereby escaping part of the strokes. Round behind the master they ran, and over the seats like a steeplechase, hard after each other. Realising the humour of the situation, in spite of the stinging strokes of the cane, they leapt, and ran, and shouted. Faster and faster they flew till, breathless and exhausted, the master, flinging down the cane and sinking on one of the benches, cried—"Go home, you scoundrels." They picked up their books, and, as they ran across the square, they heard

the peals of laughter with which the old man made the schoolroom ring.

He was a short, stout-built man, and his countenance bore the impress of a kindly nature. His figure, as he sat in his arm-chair, with the short-tailed coat of shepherd-plaid pattern which he constantly wore, his broad black waistcoat and ample expanse of linen, within the creases of which there lay little wreaths of snuff which had slipped from his fingers, and the stiff, black stock and stand-up collar within which his finely-formed head was firmly set, is one which will never fade from the recollection of his scholars wherever they may be. He spoke with pride of his "old boys," and his old boys will, so long as life lasts, hold him in loving memory, and never forget their obligations to one who gave them so thorough a training for the duties of life.

He died very suddenly on the morning of 25th September, 1861. He had been seen late the night before, apparently cheerful and in good health. Next morning the tidings of his death caused a profound sensation throughout the whole community, and far beyond the limits of the place. His body was borne by eight of his scholars (boys), and both they and the large company assembled were deeply moved as he was laid in the grave. A handsome monument was raised by public subscription and placed over his last resting-place.

In Mr Laurie of the Crichton School, Mr Orr had a worthy coadjutor in the work of public education. Mr Laurie was, like him, a ripe scholar. He had been taught in the Parish School at Burnhead, Dunscore, under a succession of able men—Alexander Ferguson, who was afterwards parochial teacher at Lockerbie; George Ferguson, subsequently Professor of Humanity in St. Andrews University; Alexander Reid, author of "*Reid's Dictionary*" and a number of school-books; and William Moffat, who was translated to Heriot's School, and again to the High School, Edinburgh. These young men all belonged to the neighbouring parish of Closeburn, and had been trained by Dr Mundell, a great teacher

of his day, at Wallace Hall, there. Mr Laurie pursued his literary studies at Edinburgh University, and likewise studied and took his diploma in medicine, after he had received the appointment of teacher in the school where he had been himself taught, under an arrangement whereby he was allowed to put a *locum-tenens* during his absence. In this remote parish he rendered valuable service by practising as doctor during his leisure hours. On a vacancy occurring in the Crichton School at Sanquhar on the death of Mr Josiah Lorimer, in 1844, Mr Laurie was offered the appointment by Mrs Crichton, the founder of the school, who resided at Friars' Carse, in Dunscore parish, and knew well his high qualifications. Mr Laurie's success as a teacher in Sanquhar was likewise conspicuous. In truth, in few towns of the same size could two teachers of such scholarship and ability have been found as he and Mr Orr, and Sanquhar was justly counted particularly fortunate in the matter of education. As in Mr Orr, so in Mr Laurie were found an intellect keen and robust, which had been assiduously cultivated, a singular clearness and power in imparting instruction, and an enthusiasm in his work, together with an authority and influence over his scholars, which made his long professional life one of honour and usefulness. As has been said, he retired in 1879, but, though now burdened with the weight of more than fourscore years, he continues to beguile his leisure hours with classical and mathematical studies, encountering and solving problems in geometry which would baffle younger but less able men.

Mr Laurie, in addition to his proper work of schoolmaster here also, as previously in Dunscore, rendered public services of some value. His knowledge of the healing art was exercised for the benefit of the poor of the town, and of these services many a family cherish a grateful recollection. As a mark of public respect, and to perpetuate his memory in the town, the Police Commissioners, at the recent naming of the streets, called the lane which leads to the Crichton School—Laurie's Wynd.

*Poor.*—From the following, it will be seen that, when statutory provision was first made for the relief of the poor, the applicants admitted were very numerous, though a considerable number had only small sums allowed to them to pay their house-rents. Before many years, the roll had been reduced to reasonable limits, and a corresponding fall in the rate took place. It has varied very little since, and the number of paupers is smaller now than it has ever been, while the rate of allowance has been increased very materially. The great increase in agricultural rents that has taken place within the last thirty years prevented any consequent increase of the rate that might have been necessary, owing to the larger deductions allowed from the gross valuation of lands and heritages in fixing the assessable value. Till recently, these deductions were—On the railway property, 25 per cent.; and on all other classes of property, 10 per cent. Now they are—On railway property, 35 per cent.; house property, factories, &c., 25 per cent.; agricultural lands, woods, shootings, &c., 20 per cent. The enormous advance that has been made during the last hundred years, by the improvement of the land and the general expansion of trade, is seen in the increased value of property. In 1793 the total valuation of the parish, exclusive of the burgh and Wanlockhead, was only £2500 per annum; in 1890 it amounted to — Burgh, £4043; parish, £14,284; total, £18,327. The valuation of Wanlockhead is £1768. Grand Total, £20,095.

Year.	No. of Paupers.		Average Weekly Alimnt.	Poor-Rate per £.
1849	...	81	1s 10d	1s.
1859	...	57	1s 4d	8d.
1869	...	66	2s 7d	10d.
1879	...	74	3s	9d.
1889	...	52	3s 2d	9d.

Lieutenant-General M'Adam, who had been married to a daughter of Rev. Mr Ranken, the minister of Sanquhar, died in the year 1859, and intimation was received from his



agents that, by his will, he had directed that the residue of his estate, after providing for certain bequests, should be put into "The Poor's-box of Sanquhar." The phrase being a rather ambiguous one, a contention arose between the Parochial Board and the Kirk-Session as to the right of administration, but they wisely, to avoid the expense of litigation in determining the dispute, entered into an arrangement for a joint-administration of the fund by the Kirk-Session and representatives appointed by the Parochial Board, the Moderator of the Session and the Chairman of the Board being the Chairman of the Trust in alternate years. The bequest amounted to £350, the interest of which is distributed annually among the deserving poor, whether paupers or not.

The natural tendency of a statutory relief of the poor is to dry up the springs of private charity ; notwithstanding, there is a good deal of seasonable benevolence shewn by wealthy people in the district and by Sanquharians abroad ; and a long-standing and commendable custom among the curlers is, during a protracted frost, to play matches for gifts—oatmeal, potatoes, bread, tea—for the poor. During one of the severe winters of recent years no less than 400 stones of oatmeal, and a large quantity of other commodities, were bestowed upon the poor from this source. Further, each congregation makes an annual collection for behoof of its own poor.

*Library.*—A good subscription library has been in existence since the year 1800. It is accommodated, free of rent, in the Council Chamber. It contains 2800 volumes, representing the whole field of literature, and additions are constantly being made to the shelves. Meetings are held once a week for the exchange of books. The annual subscription is 4s.

*Savings Bank.*—A savings bank for Sanquhar and the

surrounding district was established in the year 1818. The amount of deposits was as follows:—1840, £5000 ; 1851, £5732 ; 1861, £6803 ; 1870, £10,151 ; 1880, £16,557 ; 1890, £18,895. Number of depositors at this date, 530. These figures bear testimony to the prudent and thrifty habits of many of the inhabitants. Till the year 1860, the progress was rather slow, owing to the decaying condition of the weaving trade, and the closing of the carpet work at Crawick Mill ; but, from that time, as a result of the high tide of agricultural prosperity, and the rapid rise of wages generally, the progress of the bank has been by leaps and bounds, and now it will bear comparison with almost any institution of the kind in the country. The sum of £10,700 is invested in land and other securities, and the balance lodged with the British Linen Company Bank. The rate of interest is generally about one per cent. above that allowed in the public banks.

A Choral Union was instituted in 1889, and is composed of about fifty voices. The two past sessions were each brought to a close with a very successful concert, and the Society promises to do something to raise the tone of musical culture in the town.

The revenue of Sanquhar Post Office in 1793 was £112. In 1890 (from stamps alone) it amounted to £724 6s 4d.

*Social Economics.*—The general condition of the population has, in common with other parts of the country, experienced a wonderful improvement during the course of the present century. This amelioration had, indeed, already commenced towards the end of the previous century, for, in the article on the parish in Sinclair's "Statistical Account" we have the following report on wages:—"Men servants about 1760, £2 10s per *annum*, and £3 was the maximum. Female servants, £1 15s and £1 10s per *annum*. Now (1793), the former are from £7 to £8 and £9, the latter from £3 to £4 per annum. The wages of handicraftsmen of every

description are likewise increased in the same proportion." These figures give the reader a vivid conception of the grinding poverty of the working classes in that age. It becomes a subject of wonder to the present generation that they managed to keep body and soul together. Their food must have been both coarse and scanty, and, housed as they were in low-roofed, ill-ventilated hovels, their lives must have been miserable in the extreme. And yet, we find their parish minister remarking in the following terms on the improvement in their condition they had begun to experience:—"If the wages of servants ought to keep pace with the influx of wealth, the improvement of land, and the introduction of manufactures, a principle which seems founded in reason and equity, and if the influx of wealth depends in a great measure on the improvement of land and the flourishing state of manufactures, there is no just proportion between the wages of servants and these two sources of wealth: the former having risen to an enormous pitch, while the latter are only in a state of infancy. Admitting the principle, however, on the ground of equity that servants' wages ought to rise in proportion to the wealth of a country, the same principle ought certainly to extend universally to all other descriptions of men in the various departments of life. This appears necessary to the very existence and preservation of civil society, that the various orders of men may not jostle each other, but keep their proper ranks."

One is amused with the writer's crude notions of the principles of political economy, and the confusion into which he falls in seeking to give them expression; but not less is one moved with a feeling of indignant surprise that he should shew so little sympathy with the betterment of at least the material condition of his flock. It is evident that the question is in his mind one of "the masses against the classes." He is fearful lest the broad distinction between the two should be lessened in the smallest degree—anxious "that the various orders of men may not jostle each other,

but keep their proper ranks ;” that is to say, that the poor may not, on the ground of their elevation in the social scale, rebel against the subserviency imposed upon them by long-established custom, but continue dutifully submissive to the wealthy and governing classes. A form of advice this which came with rather a bad grace from the lips of one who enjoyed an income of £105, together with a very fine glebe of 20 acres of the very fat of the land—a comfortable provision in times when beef and mutton sold at 3d and 3½d per lb., and eggs at 2½d to 3½d per dozen. He thus looks with a jealous eye on his parishioners, notwithstanding that he feels constrained to acknowledge that “they are, with a few exceptions which are to be found in every age and in every society, an industrious, rational, and religious set of people, regular in attendance upon divine ordinances, and pay a proper regard to the duties of social life. It must be acknowledged that the frequent collision of political influence in the burgh is an enemy to their peace, and tends to relax every social, moral, and religious obligation, and as these are relaxed corruption spreads its baneful influence. No doubt the substitution of dram instead of ale-houses has the same pernicious tendency. But, upon the whole, their character is respectable, hospitable to strangers, humane to the distressed, active in their station, decent in their apparel, and generally contented with the allotments of providence. Agriculture, and especially the pastoral life, are favourable to that integrity and simplicity of manners which characterise them.”



## CHAPTER XIII.

### WANLOCKHEAD.



THE village of Wanlockhead lies at the north-east corner of the parish of Sanquhar, from which town it is distant eight miles. The road leading to it is described in the Chapter on Topography. The village derives its existence from the lead-mines belonging to the Duke of Buccleuch, which have been worked from a remote period. A detailed account of these will be found at the end of this chapter. The miners' houses are built in the most charmingly irregular order. They lie for the most part round the base of the Dod Hill, from which the inhabitants are frequently nick-named "The Dodders." Originally all thatched with heather, a large number are now of modern construction, and are roofed with slate. They consist, for the most part, of a "but and a ben," are low-roofed, and many of them are furnished with box-beds. They are very cosy and comfortable, and are inhabited by a remarkably strapping, fine-looking body of miners. In another situation, objection might be taken to the want of ventilation, but, built at such an altitude, in small rows, with wide spaces between, the same necessity for space within doors does not exist. There are several good and commodious houses in the village—the company's house, as it is called, and those of the manager, the doctor, the clerk, and the schoolmaster, besides the two manses, the Established and the Free Church.

"Social habits are, to some extent, cultivated. Friends assemble to eat the 'blythe meat' at births and christenings. Formerly, but not now, a pound of tea was known to suffice for a large party at the marriage-table,

blythe meat christening, and during the interval. When any accident occurs, all private differences are laid aside ; sympathy and willing assistance are universal. Coffins for the dead are supplied from the workshop, partners dig the grave and perform other last offices, so that a trifle to the keeper of the mortcloth is the only absolute expense incurred.

“ A marriage at the village is generally an occasion of rejoicing, and is the chief topic discussed for a length of time. When a member of the [instrumental] band is married, the whole population turns out to witness the procession. Sounds of martial music are heard in the distance, and then more plainly reverberating amongst the hills, until, preceded by the brass band of the village, the bridegroom and his party of friends are conducted to the cottage of the bride's friends. By her side the bridegroom takes his place ; and, in reply to the questioning of the village pastor, and in the presence of as many friends as can be crowded into the little kitchen, he vows to be unto her a faithful and loving husband until death should part them. The necessary document being duly signed and attested, congratulations over, refreshments partaken of there and in the other cottages filled with friends, pence collected and handed to the minister, the best-man then comes forward and offers his arm to the bride to head the procession, which, two and two, goes forward, the bridegroom being brought on at the end by the father, along with the minister. The band, in their smart uniform, having formed at the door, precedes, playing their liveliest tunes. The bride, of course, is the centre of attraction, especially to the wives and daughters, who, plaids over head, press forward to get a close inspection ; and such notes of admiration are heard as ‘ Eh ! but she is braw and bonnie ! ’ Arrived at the new dwelling, which has been plenished with drawers, cupboard, presents and necessaries, the new wife, who is saluted with a shower of oatcakes, is led to the fireside to ‘ poke the ribs ’ with the tongs in proof that she has taken possession ; and then the company are seated at tables laden with good things in a room or rooms (no proper hall being as yet possessed). These having been partaken of, the company, crossing their arms and joining hands, sing :—

‘ Weel may we a’ be,  
 Ill may we never see ;  
 God bless the Queen,  
 And this companie.’

Three times this is repeated—‘ to flie the rattens ’—with rounds of applause, and then the ceremonies being concluded in truly orthodox fashion, the minister retires, and the ladies prepare for the evening enjoyment. Marriages are generally among themselves ; seldom does a young miner, in selecting his bride, go beyond the circle of the belles of the village.”—*Porteous’ God’s Treasure House.*

The miners are a strong, healthy body of men, and, unlike miners generally, reach to a good average age. In their

underground work, the position of the body is not so cramped as in many coal-mines, nor have they to breathe the same vitiated atmosphere. Besides, their working-hours per week are not excessive. They work largely in small partnerships on the "bargain" system, and make good wages. The miners have also the right to the pasturage of about 500 acres of mountain-land, small plots of which are cultivated on the crofter system, a cow and pet sheep being kept by each; while the meadow land provides hay for winter fodder, which is cut and made in the intervals of work. This privilege adds largely to the resources of the households. They are an intelligent body of men, and provision is made for their mental culture. A reading society has existed since 1756, which possesses a well-stocked library containing nearly 3000 volumes representing all sorts of literature.

Wanlockhead is a place with a burying-ground of its own, but it has no grave-digger. This last office is performed for the dead by the miners themselves. Working in partnerships of usually four members, when any partner or his relation dies (and the people are all closely inter-married and related at Wanlockhead), the grave is dug by the other members of the partnership. This custom enabled a native to have his joke at the expense of a friend in the lower part of the county whom he was visiting. His friend, who had never been at Wanlockhead, inquired what sort of a place it was. "Was it big?" "Oh! it's no *vera* big," answered the native, "but it's a wunnerfu' bit bit, tae. There's three bedlers (Wanlockhead for beadles) in it."

The application of steam to the purposes of navigation, which took place about 100 years ago, marked a new era in the progress of the human race, and in particular contributed in no small degree to the development of the industrial and commercial prosperity of this country. The daring and skill of her great naval commanders of that and previous generations had raised our little sea-girt isle to the rank of mistress of the sea. The application of steam to navigation afforded

the opportunity of still further enhancing the reputation of this country in shipbuilding, and enabled her to secure and retain a commanding hold of the carrying trade of the world, which now advanced by rapid and gigantic strides as the result of this new method of propulsion. The sailing of the sea was from this time completely revolutionised. Vessels had no longer to wait for a favourable breeze; they were no longer the sport of fitful wind and wave, and their crews had not now their dreams disturbed with the terror of being becalmed, and of lying under an equatorial sun doomed to a horrible and lingering fate. International commerce has, since the time of this great discovery, advanced by leaps and bounds, the horrors which too often accompanied a sea voyage long ago have almost entirely disappeared, and the time occupied has now been reduced to a minimum. Even the passage to America, short though it was, in comparison to the long, tedious voyages round the Cape to India or Australia, was a serious matter. Tumbling about the Atlantic for a month, in what was often no better than a tub, involved a considerable degree of bodily discomfort and misery, and the chance of shipwreck was a contingency, the possibility of which could by no means be left out of account. The emigrant, as he passed up the street of his native village, with his slender outfit tied on a barrow, was regarded by his neighbours with a mixed feeling of wonder and pity, and the partings that took place had all the element of sadness and bitterness which belong to a final leave-taking. All that is now, happily, changed. The fleets of vessels that now conduct the carrying trade between this country and every quarter of the globe that presents an outlet for the colonizing spirit of the Anglo-Saxon race, have been brought to such a state of perfection, that the emigrant is no longer an object of commiseration. The Transatlantic passage is now confined within the week, and, provided the weather be at all moderate, the passenger, if he be fortunate enough to avoid the acquaintance of the dreaded *mal-de-mer*, enjoys all the



luxuries of a floating hotel of the first-class. It now involves no greater time and less risk than attached in former days to the journey between Scotland and London. A halo of romance surrounded the very names of India, Australia, and the South Seas, and the stories of stirring life under eastern and southern skies came to the ear like tidings from another world. But now, the conditions of travelling by both land and sea have been so completely changed that the inhabitants of the Antipodes have become in a sense our near neighbours. The development of international commerce, establishing business and friendly relations between different peoples, has had an influence beyond any other in destroying racial hatreds and jealousies, and guaranteeing the peace of the world. Such being the effects of the introduction of steam navigation, it would be difficult to over-estimate the benefits which it has conferred upon mankind.

It is, therefore, a proud distinction which this village enjoys of having been the birth-place of steam navigation. When the world-wide importance of the discovery had begun to be realised, a controversy arose among the several persons who appear to have been associated in the original experiments—culminating in the first successful voyage under steam which took place on the little loch at Dalswinton on October 14th, 1788—as to which of them was entitled to the honour of having first made this great and momentous discovery. So eager has each been to snatch the coveted fame that probably no one has done justice to the claims of the others. The story, drawn from the whole ascertained facts and circumstances, seems to be this:—Mr Miller of Dalswinton, in the year 1785, engaged as tutor for his family a Mr James Taylor, of Leadhills, a gentleman who had received a liberal education in the University of Edinburgh. Mr Miller, who was of a speculative turn of mind, was at the time engaged in a series of experiments on shipping, and had designed paddle-wheels as a motive power. These paddles were turned by a capstan which kept four men laboriously

employed. It was plain, however, that this method would never be applicable to large vessels or to long voyages, and Miller, at his wits'-end, begged Mr Taylor to set his ingenuity to work to supply, if possible, the desideratum. After anxious thought, Mr Taylor suggested the steam-engine. Miller was incredulous, but Taylor firmly believed in the feasibility of the idea, and, having overcome Miller's objection, it was decided to make a trial. Taylor, in search of a practical engineer to construct an engine suitable for the purpose, had recourse to one William Symington, an old friend and school-fellow, who, with his brother George, had previously invented a steam-carriage described as "like an ordinary-sized kist." An old man, John Black, who was living when the Caledonian Railway was opened, on being invited to go to Elvanfoot to see the wonderful new steam-carriage, replied, "I need hardly travel sae far for sich a purpose, for I hae seen a steam-carriage mony a year syne rinnin' in the Aul' Manse there." The tradition is that this steam-carriage was first run on the floor of the kitchen of the Old Manse at Wanlockhead, which the Symingtons inhabited. It was to these brothers, then, that Taylor turned in the hope of solving the difficulty of applying steam to the navigation of vessels. They laid their heads together, the Symingtons and he, the result being that a small engine was designed and constructed, by means of which the celebrated trip was made on Dalswinton Loch. It was between Taylor and the Symingtons chiefly that the contention arose as to the merit of the invention, but it should not be difficult for any unprejudiced person to determine in his own mind the share which each probably had in it. But, indeed, a claim is also made in the same connection on behalf of one John Hutchison, an old smith, as having contributed something to the perfecting of the engine. The story is told in two forms. Old John had been engaged in the work of constructing the engine. A hitch had occurred with some part of the machine, which hindered its working,

and which formed a puzzle to the inventors. One form of the subsequent story is that he was lying in bed on Sunday morning, pondering the difficulty, when the idea how it could be overcome flashed into his mind. Jumping out of bed, he drew the plan on the hearthstone, and subsequently, on the same day to Symington, on the road, when out walking ; on his return, it was worked out in a practical way in the smithy, the remark being passed between them—"The better day the better deed." Another version has it that it was while Symington and Hutchison were walking together on the Stake-Moss hill on the Sunday, discussing the subject, when the latter conceived the plan, and at once made a rough drawing of it on the road. To whatever extent we may be indebted to each of the claimants for this invention, with such stupendous and far-reaching results, there can be no doubt, at all events, that Wanlockhead was its birth-place. It does seem strange that it should have originated in perhaps the most inland place in all Scotland, and that, as it has been happily put, "as the source of the noble Clyde can be traced to our very neighbourhood, so can the origin of that majestic fleet which walks its waters like a thing of life be traced to our very doors."

It may be mentioned that this year (1891) a monument, raised by subscription, has been erected at Leadhills in honour of Symington.

The miners find their recreation and amusement out of doors in such games as running, quoiting, and curling. They are also keen anglers. Saturday being an off-day at the works affords them the opportunity of fishing the headwaters of the Clyde, which are reached by passing round the slope of the Lowthers, and are at no great distance, being their favourite ground, though they pay frequent visits to Crawick and its tributary Spango. Situated so high above sea-level, the Wanlockhead miners enjoy the game of curling much more frequently than their confrères anywhere else, and better curlers can nowhere be found. A reference to their prowess in the game, and their connection with the Sanquhar curlers, will be found in the chapter on "Curling."

It must not be supposed, because there is no public-house in the village, that teetotalism is universal or even general. That is far from the case. At the New-Year season, and on all occasions of merry-making, drinking is one of their social habits, the wherewithal being readily procurable at Leadhills, only two miles distant. But the drinking that is indulged in is only periodical, and that is due, doubtless, to the fact that the public-house and its temptations are not constantly obtruded upon the notice of the inhabitants. Were the pay-days more frequent, and were there a public-house at their doors, the state of the village would probably be very different. As it is, the miners are a respectable, moral-living community.

*Co-Operative Society.*—The principle of association for mutual benefit has been given effect to among them. In 1871, a Co-Operative Society was instituted, and has proved a flourishing and beneficial institution. The following is the last annual return made to the Registrar:—Number of members, 329; share capital, £1774 8s; nett sales for the year, £6206 9s 5½d; stock-in-trade, £1166 10s 10½d; liabilities, £2298 8s 9½d; assets, £2584 9s 1d; value of fixtures, £19 12s 0½d; dividend paid to members for the year, £952 6s 11d; interest paid on shares at 10½d per £, £70 14s 4½d.

“The Heather Bell” Lodge of the Oddfellows’ Society was established here in 1867, and has proved most prosperous and useful. It embraces practically the whole body of the miners. The membership on 31st December, 1890, was 239, and the accumulated funds amounted to £1188 9s 2d. The branch is affiliated to the Manchester Friendly Society.

A society also exists for the relief of the aged and infirm, which was established in 1879. Previous to that time there was a kindly custom among the miners that, if one of a partnership died, his widow was allowed to enjoy the proceeds of



what would have been her husband's share, after certain necessary deductions ; if he left a son, the lad succeeded to his father's partnership. In this way, without parochial aid, the poor of the village were saved from feeling the pinch of poverty and hardship. The system, however, was discontinued immediately after the village and works were first called upon by the Parochial Board to pay the statutory assessment for the relief of the poor, and this society was set up, which enables many to avoid the stigma of pauperism. The membership is 157 ; the capital, £200 7s 1d ; and the contribution of members, 4s per quarter. Relief is given amounting to 8s per week for the first three months ; thereafter, 6s per week for a further period of six months ; 2s per week for another twelve months ; and a permanent allowance of 1s for any extended period. The funeral gift is £1. The relief given almost balances the contributions, owing to the younger men preferring to join the Oddfellows' or Foresters' Society.

The chapel was built in 1755 by the Mining Company, and cost only £70 or £80. It was rebuilt and enlarged in 1848. The stipend was only from £60 to £65, with a house and an acre of land. Wanlockhead was erected by the Court of Teinds as a *quoad sacra* parish on 27th January, 1861, at the sole expense of the proprietor, the Duke of Buccleuch and Queensberry. The deed by His Grace conveying two farms in perpetuity for the endowment of this *quoad sacra* church, and accepted by the Court, says :—"The petitioner will give security over the lands of Carcoside and Orchard, both belonging to him, in fee simple, and lying in the barony of Sanquhar, and parish of Kirkconnel." The sittings in Wanlockhead Established Church number 325. Communicants, 140.

## MINISTERS.

1738. Alexander Henderson, preacher.

1750. — Laurie.

1772. John Williamson, afterwards of Tinwald.

- 1777. Bryce Little, afterwards of Covington.
- 1789. John Williamson, afterwards of Durisdeer
- 1794. John Henderson, afterwards of Dryfesdale.
- 1800. James Ritchie.
- 1803. William Osburn, formerly of Tillicoultry, who died 25th June, 1812, in the 68th year of his age, and 39th of his ministry.
- 1813. John Henderson, formerly of Middleburgh, who died 14th September, 1814, in the 62nd year of his age, and 29th of his ministry.
- 1814. Robert Swan, of Cockermouth.
- 1835. Thomas Hastings, Holywood, who joined the Free Church in 1843.
- 1843. Patrick Ross, Birkenhead.
- 1847. John Inches Dickson, Kirkbean, afterwards of Paisley and Kirkbean.
- 1848. James Laidlaw, formerly of Bewcastle, who retired in 1883, and died in 1887.
- 1883. Donald M'Millan, trans. to Auchtertool, Fife, and now (1891) to Kelvinhaugh, Glasgow.
- 1886. C. Patrick Blair, formerly assistant in Crailing, Roxburgh.

### FREE CHURCH.

At the Disruption of the Church of Scotland in 1843 the Rev. Thomas Hastings, then minister of Wanlockhead, cast in his lot with the Free Church party, and in going out took with him 200 communicants. . . . He was thus for eight years chaplain or minister in the Established Church. The Duke of Buccleuch was one of the many landlords of Scotland who not only gave no countenance to the secession, but refused to grant land whereon to build a church or manse. This policy of site-refusing resulted, in many cases, only in a less convenient or less suitable one being chosen than might otherwise have been obtained ; but, at Wanlockhead, where every inch of land belonged to one individual, his refusal constituted a greater act of oppression. But the great healing power of time obtained fresh proof in this case, and at length a site for a church, and subsequently for a manse, was granted. Meanwhile the greatest hardships had to be endured in this high and stormy region. The circumstances of the people evoked a wide-spread feeling of interest, and they were encouraged in their noble endurance by the

visits and ministrations of some of the foremost men of the Free Church. Dr Porteous thus describes the incidents that occurred :—" The Rev. Dr Chalmers preached in the tent on the hillside of Wanlockhead Hass in the summer of 1846. There never had been such a gathering of worshippers at that place. It was computed that there were at least 2500 persons present. When the venerable man of God looked around, and had given out his text, his first words were, ' Now, I can tell you nothing new.' Although his MS. was before him he spoke with his fervid eloquence and power, and, to the delight of the villagers, ' without reading.' " As it was long before a site was obtained for a church many men of mark—Drs Pitcairn, Clason, Candlish, Guthrie, &c.—gave similar countenance to the congregation. When Dr Candlish preached, the rain fell in torrents, and little that he said could be heard owing to the pattering of the rain upon the umbrellas. Dr Guthrie wrote thus in 1870 :—" I well remember preaching, under a cold, wintry sky, to the good and brave people of Wanlockhead. I honour them highly." Mr Hastings for nearly ten years lived in one of the little cottages, entering the manse in 1852 and the church in 1859. He expended a great amount of labour, and had to withstand during these sixteen years great severities of winter. His attachment both to the place and the people could not well be surpassed. He died in 1875, in his 80th year, and was buried in the churchyard of Mouswald."

2nd Minister.—James Moir Porteous, who was ordained colleague and successor to Mr Hastings, 19th Nov., 1868, became sole minister in 1875. Mr Porteous gained several prizes for Essays on Popery and Protestantism, notably in 1868, the prize of £50 for an Essay on Protestantism, open to the ministers of the Free Church, which was subsequently published under the title, "The Government of the Kingdom of Christ," and has reached a third edition. He was appointed Secretary to the " Protestant Institute of Scotland," and has been much engaged, both in his writings and personal labours

otherwise, in resisting the aggressions of Popery in this country. In recognition of these exertions, he had conferred upon him, in 1877, the degree of D.D. by the College of Greeneville and Tusculum. Dr Porteous' other works are "God's Treasure-House in Scotland," a "History of Wanlockhead and Leadhills," with special reference to the working for gold and the lead-mining operations, "Brethren in the Keelhowes," and other minor works. On the appointment of Dr Thomas Smith to the Chair of Pastoral Theology, Dr Porteous succeeded him in the pastorate of Cowgatehead Free Church, Edinburgh, in June, 1881.

3rd Minister.—Andrew Brown, ordained Nov., 1881.

The Church is seated for 400. The membership is 200. The minister receives the equal dividend of £150, and the total contributions of the members for the year are £142.

The following account of Lead-Mining in the Lowthers was written by the late Dr Watson, of Wanlockhead, and was published in 1838 :—

The Lead Mines of Wanlockhead are said to have been discovered in the minority of King James the Sixth, by Cornelius Hardskins, a German, when searching for gold at that place.

Sir James Stampfield was the first person who, about the year 1680, opened them up ; and he carried them on, with some degree of success, till the Revolution. Mathew Wilson succeeded Sir James Stampfield in the year 1691, and had a lease of 19 years. The Governor and Company for smelting down lead ore with coal, succeeded Mathew Wilson in the year 1710. They had a lease for 31 years, and wrought extensively in Old Glencrieve, and also in Beltongrain vein ; but were unsuccessful till they found out New Glencrieve vein, out of which they raised a very considerable quantity of ore in a short time. In the year 1721, several gentlemen of London, Newcastle, and Edinburgh, having united under the name of the Friendly Mining Society, entered into partnership with the Smelting Company, for carrying on the Mines of Wanlockhead upon a further lease of 31 years. They carried on the Mines extensively by working all the principal veins, viz. :—New Glencrieve, Old Glencrieve, Cove, and Beltongrain, till the year 1727 ; when the Company and Society separated, and



divided the Mining grounds in the manner described in a deed of separation. The Friendly Society carried on their workings to some extent, and with a considerable degree of energy, till the year 1734 ; at which time, having ascertained that they had been great losers, although they had raised a valuable quantity of lead ore, they resigned their lease ; and were succeeded by William and Alexander Telfer. These gentlemen carried on the workings, though rather unsuccessfully, till William's death ; after which Alexander made some farther trials on New Glencrieve vein, which turned out very fortunate. Mr Alexander Telfer was succeeded by Messrs Ronald Crawford & Company (now the Wanlockhead Mining Company), in the year 1755 ; and they being gentlemen not only of capital, but of great enterprise, have had several of the principal veins prosecuted not only vigorously, but most judiciously, and to a great extent. But that I may be able to give those individuals who may deem this narrative deserving of a perusal some idea, not only of the leading, but also of the subordinate veins, I shall mention the relative situation of each ; and shall, therefore, begin with the most Westerly one that has as yet been wrought—I mean New Glencrieve.

This vein, sometimes spelled Glencrieff, crosses the Wanlock Burn a little above the present low mill, and passes through Whitescleugh meadow, into the Limpen ridge. It has not been wrought north of Wanlock Burn, but several drifts have been cut to the south of that line ; each successive drift being a good many fathoms higher in the hill than the one under it, and carried through the skirt and side of Glenglass ridge, towards its summit. At the Scarr, in the upper part of Glencrieve Burn, there have also been considerable trials ; the uppermost drift of which, from the Scarr, was 150 fathoms in length, while the other drift made about 300 more—in all 450 fathoms. The Scarr workings were begun by the Smelting Company about the year 1720, and were prosecuted with success, in consequence of the discovery of a considerable body of ore. These workings were also carried on after the union of the Smelting and Friendly Mining Societies, but with very little success, although they made several trials northward in the side of Glenglass hill. The drift nearly opposite to the Company's large Smelting Mill was set on by a Mr Weightman, *alias* Dean-of-Guild Weightman, a gentleman who had at that time acquired some knowledge of mining. It was thence called the Dean-of-Guild's drift. The other workings had been carried on for some time by the Company's agents, rather in an artful manner ; and, as appeared afterwards, for the purpose of harassing the Society by unsuccessful working. The discovery of this occasioned the re-division of the Mines, and the termination of the partnership, in the year 1727.

After this the Friendly Mining Society, under the superintendence of Mr Weightman, commenced new trials, on the same vein, by driving northward from the then lowest level, set on from Glencrieve Burn to the middle workings ; also, by driving southward from the Dean-of-Guild's drift, towards the same place, and likewise by several other workings,

thereby cutting up that vein to the extent, as above mentioned, of 450 fathoms. During these operations the Society raised much more ore than had been procured by the Smelting Company ; but not having secured a sufficient quantity to cover the expense incurred, the mines were resigned, and the Society dissolved, in the year 1734. The Friendly Mining Society were succeeded by William and Alexander Telfer ; they also prosecuted the workings in New Glencrieve till William's death ; after which event Alexander turned his attention to the westward of New Glencrieve, where Mr Weightman had given it as his opinion that lead ore would be found ; and having driven up Glenglass level, at a very considerable expense, he fortunately cut what was then thought to be an intersector, but which has since, however, been considered a string from New Glencrieve vein ; and its course being nearly N.W. and S.E., it joins New Glencrieve a little to the south of Lorimer's shaft. The String, generally called the West Groove, was hard, occasionally close checked, and had very little vein stuff, with the exception of a little blueish clay, quartz, carbonate of lime, heavy spar, and pyrites ; but was comparatively rich in ore, and yielded a fair harvest to Mr Telfer for a number of years. It is reported, by some of the old miners that a small belly of ore was left in the sole of the low drift, and also that one of the midlands, in which there was a considerable quantity of *Rider*, mixed with lead ore, was neglected ; but as the present Company wrought the String for some years after they got their lease, it may be inferred that these statements are incorrect. The operations on the Intersector or String are said to have extended to about 60 fathoms in depth. The mine was cleared of water, partly by water-wheels, and partly by hand pumps. The quantity of water in the mine, according to the statement of the old miners, was small. Old Glencrieve vein lies about 80 fathoms east of New Glencrieve, passes through Wanlock Burn a little above the Company's large Smelting Mill, and near to Hardskins walls. The north end of this vein crosses the highway to Whitescleugh, the skirt of the Dodhill, Whitescleugh Burn, and then enters the hill called Limpin ridge. The south end enters what is generally called the Blackhill, where it is steepest, and is driven between three and four hundred fathoms in two drifts ; one from the burn, and the other from the side of the hill, entering a little below the road to Glencrieve Scarr. The soils of this vein are of a yellow and grey colour, and the ore found in it above the level of Wanlock Burn lies in pretty large lumps ; while that got below the burn was formed into a rib. The workings north of Wanlock Burn were carried on by Sir James Stampfield ; those south of it by the Smelting Company, about the year 1727 or 1728, before their partnership with the Friendly Mining Society. The upper drift was prosecuted for several fathoms south ; but no ore having been found, and the way-gates being difficult and expensive, the mine was again abandoned till the year 1794. At that time the present Company not only made a trial in the old workings, but also sunk a pit 28 fathoms in depth, near the side of Wanlock Burn, on which they established a water-wheel, and latterly a steam-

engine of twelve horse power, to assist the former in raising the water of the mine 20 fathoms (the depth of the main level), Stampfield's being eight fathoms from the surface. In prosecuting this trial, the Company not only cut into the vein by a cross cut from the middle of the sump, but continued their operations northward and southward till they reached the old workings of the Smelting Company, without procuring more than a few tons of ore. The low forehead was driven south to the extent of 130 fathoms, was in general rather easily wrought, and did not require to be supported with wood ; but there also very little ore was procured, and the ground, upon the whole, cannot be considered as very promising in appearance. It is the opinion of some, however, that it will be more productive to the north. The late Mr Meason commenced a cross cut from the Ledger side of Glencrieve low drift, south, to be driven nearly due west, for the purpose of cutting New Glencrieve vein ; but this trial, though a very feasible one, was suspended in 1831, to be resumed again, in all probability, at no very distant period. A trial is also being made further south on Old Glencrieve vein, by making a cross cut nearly due west from the north side of Menock-hass towards the summit of the Blackhill ; but though the vein has been cut lately, and the soils look rather well, very little ore has hitherto been got. From the veins diverging as they run south, the cross cut has extended to one hundred and seventy fathoms in length.

Weir's vein lies about fifty fathoms east of Old Glencrieve vein. It was discovered by the Friendly Mining Society in Whitescleugh level, and was driven about fourteen fathoms south, on the point of eighteen degrees east of south, and from Wanlock Burn twenty-four fathoms south, where it is called Abraham's, but is the same vein as Weir's. This vein has also been cut lately by the Menock-hass cross cut, but has not, as yet, been tried at that place.

Straitstep, *alias* Whitescleugh, is next in order, and lies about 40 fathoms to the east of Weir's. This vein runs from Whitescleugh through the end of the Dodhill, crosses Wanlock Burn, nearly opposite to the Company's store ; continues its course through the more level part of the Blackhill, a little to the west of the Library, and then enters the Stake Moss to the east of Menock-hass. It was a very strong vein, but had several snecks, or checks, in the Dodhill, one of which was forty fathoms in length, and commonly called the Straitstep, from which the vein has its name. Mathew Wilson having succeeded Sir James Stampfield, in the year 1691, wrought this vein extensively and successfully quite through the Dodhill, from Whitescleugh to Wanlock Burn. The Smelting Company, likewise, operated considerably in the same vein, having cut a drift through the Dodhill, lower than Mathew Wilson's, at a great expense ; and they not only carried on the workings above level in the Dodhill, but the drifts northward of Whitescleugh Burn ; and those through Wanlock Burn, and south of it. The Smelting Company, after having operated for some time, under some disadvantage, at last found it necessary, from the



state of the mine, to erect a water-engine, or wheel, north side of Wanlock Burn, a few fathoms N.W. of the Chapel. By this means they were enabled to sink under level, and to take out a very great quantity of excellent ore, which lay in several knots betwixt Straitstep and the engine, a distance of one hundred and eighteen fathoms; so that at that period there had been more ore taken out of Straitstep than from all the other veins together, with the exception of New Glencrieve. The present Company, likewise, operated in Straitstep for several years, and raised a great quantity of ore in different parts of the mine; particularly out of that part of it called Alison's Soles. They sunk to the depth of 35 fathoms under the main level, but were obliged to abandon the workings referred to, from a want of surface water for their water-wheel, both during the droughts of summer and frosts in winter. This mine was relinquished about the year 1786 or 1787. Sometime afterwards, however, the Company erected a steam-engine on the north end of the vein, Whitescleugh, having previously turned their attention to the south end of it, where Dean-of-Guild Weightman had operated to some extent in or about the year 1746. He, Mr Weightman, having entered upon his lease with rather a favourable prospect of success, sunk a shaft upon the vein where it was bearing ore, on the south side of Wanlock Burn, and also brought up the Smelting Company's level to that shaft; in consequence of which his level was under thirty fathoms cover, which level he prosecuted about 450 fathoms in length towards the water-fall of Menock-hass. The vein was strong, and, at several places in its course, yielded a respectable quantity of good ore; but Mr Weightman having met with several obstructions in the prosecution of his plans, was under the necessity of reducing the number of his workmen, and finally of abandoning his lease, which was a sub-lease from Mr Alexander Telfer. About the period referred to (1750), there appears to have been three Mining Companies in Wanlockhead, whose boundaries were as follows, viz.—The Smelting Company possessed all the ground lying northward of Wanlock Burn, and eastward of Old Glencrieve vein; and all the ground eastward of Menock-hass and Menock Burn; while Alexander Telfer held all the ground southward and northward of Wanlock Burn, which lies westward of Old Glencrieve—the ground eastward of that vein, as far as Menock-hass, and lying southward of Wanlock Burn, being sub-leased to Mr Weightman as before mentioned. The present Company succeeded to the Mining Liberties in 1755; and commenced operations in that part of the bounds which formerly belonged to Mr Weightman, in or about the year 1760. They not only drove the vein at that part called Margaret's Vein, further to the south, but also rose on several knots of ore in the roof of the drift, and likewise made a trial in the sole of the level with hand pumps. This trial was so encouraging that in the year 1778 the Company were induced to erect a steam-engine of forty horse power, after which the mine was worked with a good deal of ardour for a number of years. But, about the year 1787, the first engine having been ascertained to be too small, a



second and a more powerful one was erected ; the mine was sunk to the depth of 90 fathoms from the surface, and the foreheads in the different randoms prosecuted both north and south as long as they continued to bear ore. Margaret's Vein, so called in honour of the late Countess of Dumfries, was particularly rich in mineral substances ; and contained, besides the common galena, or sulphuret of lead, sulphate of lead, carbonate of lead, sulphuret of zinc, carbonate of zinc, sulphate of barytes, carbonate of lime, ochry, red ironstone, and red hematite. None of these, however, with the exception of galena, were of any consequence ; but in so far as the latter was concerned, it was one of the most productive mines that had till then been wrought, and yielded a very large quantity of lead ore, eight men having been known to raise 70 or 80 tons in the course of three months, and this was found principally to the south of the Engine Pit, and was entirely taken out. The forehead, formerly mentioned as having been carried on by Mr Weightman, was also driven to some extent by the present Company. It stands under the road near to the top of Menock-hass, and, according to the testimony of one of the most respectable of the miners who was employed in it at the time when it was given up, it had not only become a little wetter than it had been for some time previous, but likewise a little softer and more easily cut ; so much so, indeed, that the miners were under the necessity of using timber to support the roof. This account is rather encouraging to future speculators ; and, when taken in conjunction with the appearance of the ground further south, leads us to infer that Margaret's Vein is likely to prove as productive in the Menock side of the hill as it has been in other parts of its course. The quantity of ore raised during the prosecution of Margaret's Vein, and the north end of Beltongrain Vein, amounted, for several years, to from 20 to 24,000 bars.

A short time previous to the termination of their operations at Menock-hass, the Company turned their attention to the north end of said vein, where it crosses Whitescleugh Burn. There they also established a steam-engine of sixty horse power, on the plan of the late Mr William Symington, and sunk the mine to the depth of 47 fathoms under the main level. That part of the vein which is north of the Engine Pit, was pretty rich, and produced a considerable quantity of excellent ore so far as it did bear, but having entered an extensive clay bed, which runs nearly east and west for some miles, the forehead ceased to bear ore, and the Company, of course, turned their attention more particularly to the south end of the mine, where the vein runs through the end of the Dodhill towards Straitstep proper. On this account, and also from Whitescleugh being sunk 12 or 15 fathoms deeper than Straitstep, as was shewn by a communication that was made betwixt the two mines, the Company were enabled to take out much ore in Straitstep, which otherwise would have been lost.

The Highlandman's Vein lies about 30 fathoms east of Straitstep, was opened up by the Smelting Company, and prosecuted only a few fathoms on the south-side of the Dodhill.

Whitescleugh was abandoned in the year 1800. The Cove Vein, so called from its great width, lies about 200 fathoms east of Straitstep, and runs through the thickest part of the Dodhill, a little to the east of the southern extremity of Herrop's Level, continues its course nearly due south towards that side of the Dodhill, crosses the Wanlock Burn near the Schoolhouse, and enters the Stake Moss a little to the east of the Fiddler's Bridge. The Cove Vein was first opened up by Sir James Stampfield ; and soon after the commencement of his lease in 1680, that gentleman began and carried on a cross-cut from Whitescleugh Burn, which cut the said vein ; but from the shortness of his lease (eleven years) he was unable to prosecute it to any extent. The workings in the Cove Vein were resumed by Mathew Wilson in 1691, and also by the Smelting Company in 1710 ; and, according to the statement of a number of the old miners, were very productive in the higher part of the vein. Mr Telfer continued to work this mine likewise with some success ; and the present Company, in prosecuting Whitescleugh cross-cut, immediately after they got their lease-cut the Cove Vein 28 fathoms lower than the drift set on by Sir James Stampfield. After this, the vein was wrought, not only north of the cross, cut to some distance, but south of it to the extent of 190 fathoms. The Company likewise sunk two sumps, each 14 fathoms in depth, from the high drift (Stampfield's) to the lower one ; and occasionally employed a few miners as adventurers, not only in the sole of the high drift, but also in different parts of the low one, where the miners considered there was any prospect of success. About the year 1820, however, the Company turned their attention more particularly to the Cove Vein ; and, having erected a small steam-engine, and lately a more powerful one, they were enabled to sink to the depth of 40 fathoms under the main level, and to prosecute the foreheads, both north and south, to a considerable distance. The foreheads to the south were driven, in the different randoms, to the extent of from 60 to 70 fathoms ; while to the north the highest drift was cut to the distance of 110 fathoms, and the one immediately under it to somewhat less. The lower part of this groove to the north remains unexplored. About the year 1830 or 1831, the late Gilbert Laing Meason, Esq., one of the partners of, and likewise agent for, the Company, having considered the great reduction that had taken place in the price of bar lead, the difficulty experienced in raising an annual crop of eight or ten thousand bars, and the impossibility of both remunerating the Company and allowing the men fair wages for their labour, began to entertain the idea of resigning the lease, and actually, as I have been told, made the proposition to the Marquis of Bute ; but his Lordship, not feeling disposed to resign his interest in the mines urged the propriety of continuing their exertions for a longer period ; to which Mr Meason agreed, but at the same time resigned the agency, to the great regret of almost every individual connected with the mining establishment. The Cove Vein is more difficult to cut than some of the other veins we have mentioned, and the knots of ore are generally much shorter, although they occasionally extend, in point of width, to not less than two feet, sometimes to more.

Mr Borron, having succeeded Mr Meason in 1831 as agent, and appointed Messrs Stewart & Weir as his overseers, he very soon after erected a water press engine on the Cove Vein, which has hitherto answered the purpose tolerably well, and by means of which the Company have been enabled to sink 10 fathoms deeper, to cut the vein six or eight fathoms south, and to operate to the depth of seven or eight fathoms on a small knot of ore in the sole of said drift. After the Cove Vein passes Herrop's Level, it gives off a branch, which runs a few points west of south. This branch has been explored to the extent of several hundred fathoms, in three drifts, by the present Company. The lowest of these commences as low as the sole of the main level, at the Burn Shaft Foot. The middle one on a level with the dam which collected the water for Glencrieve water-wheel; and the highest one enters the Dodhill nearly opposite to, but a little higher than, the Company's stables. This branch of the Cove Vein, generally called Lochnell, has yielded a great quantity of ore, and being level free, with the exception of a trial made in the sole of the low drift, has not only been of great advantage to the Company in a pecuniary point of view, but also from enabling them, on several occasions, when the leading veins became less productive, or the steam-engines on said veins were occasionally stopped, from the low price of lead, or any other particular circumstance, to accommodate a number of workmen till their prospects again brightened, and the various trials could be resumed with a greater prospect of success. The trial made in the sole of the low drift is near the point where Lochnell leaves the main branch of the Cove Vein, extends to the depth of nearly 20 fathoms, and to rather more than the same extent in length, all of which midland has been wrought out. The mine, however, has not been abandoned; for Mr Wilson, the present agent, who succeeded Mr Borron in 1836, has erected lately a small water-press engine near the trial referred to, with the intention of exploring the ground, both north and south; and as the prospect is rather favourable, and the quantity of water in the mine moderate, it is probable that the working will be carried to some depth, and that this vein will yield a considerable quantity of ore for some years to come.

With respect to the main branch of Cove Vein, where it passes along the south side of the Dodhill, no trial of consequence has as yet been made, although a number of the more experienced miners have long entertained favourable notions of it as a bearing vein. Some of those, indeed (one of whom died lately), had a distinct recollection of a trial having been made, either on it, or a branch from it, where it passes through the skirt of the Dodhill, a little behind that row of houses which stands a little to the north of the Company's workshop, in which a little lead ore was found. The late Mr John Taylor, one of the most ingenious and scientific overseers ever connected with any Company, thought favourably of this part of the Cove Vein, and for some time previous to the year 1800 had the Burn cross-cut prosecuted with a good deal of spirit, for the purpose of cutting it near the Schoolhouse, at a depth at from 25 to 30 fathoms; but his career of use-



fulness being arrested by the hand of death in 1806, the cross-cut was abandoned, and as not since been resumed, although the forehead is standing not many fathoms from the vein. This trial, in case of a new lease being entered into, would probably be among the first that would receive attention from the Company ; not only from its near connection with Cove Vein, but on account of other advantages, which are likely to result from the prosecution of it.

Mr Taylor was succeeded in the management of the mines by the late Mr John Bramwell, a man of an ardent and energetic mind, and a good miner, who possessed the entire confidence of the Company, and who conducted the mines with great propriety until his death in 1819. It may be mentioned here that the prosecution of Milligan's forehead, and also of the Burn cross-cut, was stopped in opposition to the wishes of both the gentlemen mentioned.

Goldscour Vein lies a few fathoms east of Cove Vein, runs nearly parallel with it, and under the upper part of that row of houses generally called Goldscour Row. The Smelting Company opened up this vein by cutting a drift from the side of the Wanlock Burn ; but it has been neglected since that period.

Crawford's Vein lies about 80 fathoms east of Cove Vein ; passes through the middle of the Dodhill ; runs south near the Manse, and Company's Office, crosses Wanlock Burn near the mouth of the Townhead main level, and enters the Stake Moss a very little to the west of Howat's Moss. Crawford's Vein, in the Dodhill, is pretty strong in vein stuff, and yielded a small quantity of ore ; but the operations in it appear to have been so very trifling and so near the surface that it would be hard to say whether it is likely to bear at a greater depth. The probability is that it will do so ; and should it be deemed advisable to make a trial at a greater depth, it may be done with great propriety, as soon as the Beltongrain is freed of water, by making a cross-cut due west from that vein.

Beltongrain Vein lies about 85 fathoms east of Crawford's ; it is a very strong bold vein, and is so soft even at the depth of 60 fathoms as to require the regular use of wood. This vein was first opened up by Sir James Stampfield, carried on by Mathew Wilson, and latterly by the Smelting Company to the extent of 300 fathoms in two drifts. A water-wheel was erected on it by the latter Company ; but here, as in some other of the mining liberties, where the same measures had been adopted, the attempt was rendered in a great measure abortive from the want of surface water. The lead ore during the first trials made on the upper and south end of Beltongrain Vein does not appear to have been formed into a very regular rib, but often lay in large lumps, and in ground so soft and difficult to keep up, even with timber, that, owing to the great expense incurred, the Smelting Company were under the necessity of abandoning it. No sooner, however, had the present Company succeeded to the whole of the mining liberties in 1755, than their principal overseer, a Mr Williamson, directed his attention to the north end of Beltongrain, where it enters the Dodhill,



near Whitescleugh Burn, and, in pursuance of his plan opened a cross-cut nearly due east from Crawford's Vein, for the purpose of discovering Beltongrain, which he did 14 fathoms below the waggon sole, in the random of Stewart's Drift. Again, the Wanlockhead Company resumed a cross-cut which had been commenced by some of their predecessors, from the random of Cove Level, which cross-cut discovered Beltongrain a second time, 20 fathoms lower than Stewart's Drift. The vein having looked rather promising when opened up by the first cross-cut, the managers were induced to sink a shaft from the surface, near Sandilands Drift, 14 fathoms in depth; and from the bottom of said shaft, to prosecute the vein both north and south; north, till they arrived at the surface on the south side of Whitescleugh Glen, and south, to the distance of upwards of 200 fathoms. This random, generally called Waggon Drift, from waggons having been used in it for the removal of the lead ore, &c., was divided into three stages of nearly 100 fathoms each, with the exception of the door-stage, and at the end of each stage a sump was sunk 14 fathoms in depth to the random below (Stewart's Drift). The same mode of communication was continued from Stewart's to Kerr's Drift, a distance of 11 fathoms; and finally to Tait's, a distance of 9 fathoms.

Thus a communication was formed throughout every part of this extensive mine from the drift (Tait's) to Sandilands, the highest of the series; and the mine was carried on in the most regular and scientific manner possible. As the north end of Beltongrain, like Loch-nell, was level free, so like the latter it was often had recourse to for the accommodation of the miners when difficulties occurred in other places, and seldom or never failed to remunerate the adventurous workman, provided his exertions were continued for a sufficient length of time. The Beltongrain Vein here, as at Townhead (south end of the vein), was a strong bold vein, often extending to the width of 12 and 14, sometimes to 20 feet; and was occasionally wrought in double drift. Still it was much easier kept than on the south side of the Dodhill, being neither so heavy nor so soft as in that quarter. The lead ore in this part of Beltongrain was occasionally formed into one or more ribs, varying in width from 2 or 3 inches to as many feet; while at other times it lay in distinct pieces (self-lumps), and was often found mixed with Rider, brammeled, as the miners say, in which state considerable difficulty was often experienced in working it, from the number of lough-holes (Druses) it contained. The north end of this vein was very productive, even in the upper workings, and not only carried ore to a considerable height above Sandiland's Drift, but actually to the surface of the earth, where it was got in considerable quantity by merely removing a little moss and gravel from the top of the vein. In this respect, Beltongrain appears to have been rather singular, as no other vein in this quarter, with the exception of the Cove Vein, has hitherto borne lead ore so near the surface. The present Company commenced sinking their first engine pit on the south side of the Dodhill, at that part of the Beltongrain Vein, generally called Townhead, in January, 1799; and by the end of

October, 1800, with the assistance of hand-pumps, which were wrought with great difficulty, they sunk to the distance of 11 fathoms under the level. But the quantity of water in the sinking being large, and a steam-engine of sixty horse power having been erected on Mr Symington's plan for cleaning the mine of water, it was started on the 31st October, and the sinking prosecuted, though with considerable difficulty, to the depth of 56 fathoms from the surface, and 40 under the level. The first sinking was calculated to cut the vein at the depth of 56 fathoms, which it did.—The north forehead in the low random (generally called Gibson's), as well as the south one, was prosecuted throughout the whole of 1801, 1802, and 1803; and as the appearance of the vein was extremely flattering, the Company were induced to commence another pit at the surface, 30 fathoms east of the former, for the purpose of cutting the vein at a greater depth. The pit was begun in March, 1803, and continued with a good deal of ardour, till, in 1813, it reached the depth of 123 fathoms. During the sinking of the latter pit the foreheads and other workings immediately connected with engine farthest west were prosecuted with great activity by the late Mr John Bramwell, and also by his successors, Messrs Williamson & Bramwell. Welsh's forehead, the highest of the series, and 10 fathoms under the level, was driven to the extent of north. Watson's, the next in the order of descent, and 20 fathoms under the level, was cut till it formed a junction with the workings in the north side of the Dodhill; while Gibson's, which is 40 fathoms under the level, was prosecuted to the distance of 270 fathoms north, but was abandoned by the late manager in 1831, at which period the forehead was not only lively, but had actually a rib of ore six inches wide on the Ledger side. The second engine which the Company had recourse to on Townhead Groove, an engine of 70-horse power, on Watt & Bolton's plan, was erected in the year 1806. The first fathoms that were sunk under the random of Gibson's Drift, were accomplished with hand-pumps, after which, in consequence of the increase of water, the engine was started, and continued to move, with the exception of a few months in 1816 and 1817, till 1823 or 1824. At this time the bar lead became so much reduced in price, and the expense of coals so excessive, that it was thought advisable to abandon the lower part of the mine, at least till such time as their circumstances should improve, or Milligan's forehead could be cut south through the Dodhill; and merely to keep the large engine erected by Mr Symington in 1811 (an engine of 90-horse power), going during the summer months, while the feeders were low. These measures were adopted several years previous to 1831. The other part of Townhead groove, I mean that part of it which was cleared of water by Watt & Bolton's engine, was also divided by three principal drifts, the first of which, taking them in the order of descent, is 20 fathoms under Gibson's, is called Boe's, and is driven 83 fathoms north and 68 south; the second, Law's, 20 fathoms under Boe's, is cut 32 fathoms north, and 90 south; while Lorimer's, the lowest of the series, is cut 80 fathoms south. There are likewise three intermediate drifts, one in the middle of each random.

With respect to the foreheads in the different randoms now referred to, none of them, I believe, can be considered as checked, and three of them at least contain small quantities of ore. As for those more immediately connected with the upper and south part of the vein, I mean Gibson's and Watson's foreheads, the former, although it consists entirely of rock, has still a very fair Ledger, and probably may open at no great distance from where it stands; while Watson's has not only a considerable quantity of another, but also a little rider mixed with lead-ore, and certainly would have been prosecuted but for the chance of overburdening the engine with an increase of water.

The most extensive knot of ore that occurred in the Townhead groove was first discovered in Gibson's random, and extended 50 fathoms north, and from 15 to 20 south. In Boe's the same knot reached 50 fathoms north, and 45 south; in Law's drift, 42 north, and 65 south; and in Lorimer's, the lowest of the series, it extended 70 fathoms in length, in the highest 10 fathoms of the midland; whilst in the last ten it was considerably shorter, and in the sole of the drift one place only was deemed worthy of trial, which trial extended to 7 fathoms in depth, and a few fathoms in length. Thus the extent of said knot, in point of height, would not amount to less than from 80 to 90 fathoms, while its medium length could not be less than 80—a deposit of ore hitherto unequalled in this district, whether we take into consideration the quality or quantity of the ore raised. And as I am rather below than above its aggregate extent, those individuals who are conversant in mining affairs will be able to form some idea of the prodigious quantity of ore which so rich a mine must have produced. Independent of this principal deposit, several others of less extent were found in the different randoms, as well as in different strings or branches, which occasionally diverge from the course of the vein, a number of which have not yet been fully explored. The medium width of this excellent knot of ore might amount to 8 or 9 inches, or perhaps more.

Having stated thus much respecting what has already been done in Townhead groove, I may also observe that much may yet be done in that quarter, provided proper measures be adopted for freeing the mine of water; and as that object can be effected only by prosecuting the late Mr Taylor's plan, I would beg leave, therefore, to recommend it to the attention of future speculators as well worthy of their notice. It is this—immediately after establishing the first steam-engine on Beltongrain Vein, at the Townhead, and perceiving that a second one would be necessary, he began, with a view to lessen the expense, to cut Milligan's forehead south, through the Dodhill. This plan he in part realised, but it was given up a short time after his death. Milligan's forehead is the lowest connected with Beltongrain vein on the north side of the Dodhill; it is 28 fathoms lower than Tait's drift, and had it been continued would have entered the first sunk engine pit at the Townhead, 3 or 4 fathoms from its bottom, and consequently the largest and most expensive engine would have been



entirely set aside ; Milligan's drift would have been converted into the main level, the forehead would have been cut into the Stakemoss-hill, under 50 fathoms cover, and might have been continued, if necessary, to the extremity of the mining boundary. Further, by this means the lower part of Townhead groove might have been wrought at a trifling expense, and the continuation of Milligan's drift cut quite through the Stakemoss-hill ; and thus it would not only have explored the Beltongrain Vein, where it crosses the Mossy Burn, and where the ground looks well, but might have become the centre of communications with other veins through the medium of cross-cuts driven east or west, as the case required. The number of lead bars raised when the Townhead groove was most productive amounted for several years to 20,000 or upwards ; and one season to 24,000 ; at which period the lead was selling from £30 to £40 per ton. The following are a few of the minerals which are frequently found in Townhead groove, viz. :—Ochre of Manganese, Quartz, Calamine, Phosphate of Lead, Brown Iron Ochre, Carbonate of Lead, Sulphate of Lead, Carbonate of Lime, Heavy Spar, and Vanadate of Lead. Milligan's forehead has been resumed a few months ago, and may be considered as a prime measure in the prosecution of Townhead groove ; at least, so thought Mr Taylor, the projector of the plan. Mr Williamson and Mr John Bramwell, I have reason to believe, entertain the same ideas, and the opinions of both these gentlemen are entitled to notice.

New Vein is a branch or string from Beltongrain, and lies about 20 fathoms east of the same, opposite Waggon Drift. It was first tried about 1780 by making a cross-cut from Stewart's drift, and several tons of ore were got in the sole of the drift with the assistance of hand-pumps. A trial is at present being made ten fathoms lower by making a cross-cut from Kerr's drift, but the vein is not very promising. Lee's vein lies about 70 fathoms east of Beltongrain, and has been wrought to some extent not only in the ridge, which is situated between the Dodhill and Greenburn, but likewise in the Stakemoss. No lead ore has as yet been found in this vein, nor is it expected that any will be procured while her soils continue to be impregnated with such a proportion of iron as has hitherto been found in the different places where trials have been made. That species of iron which occurs in Lee's vein is generally called Hematite, and assumes the appearance of Kidney-formed balls ; colour, brownish red, and sometimes approaching to steel grey.

The last vein in the mining liberties of Wanlockhead lies about 60 fathoms east of Lee's, and has been tried in the Stakemoss-hill by a cross-cut made from the latter nearly due east. It has also been tried, but to very little extent, in the foot of the Dodhill on the north side of the county road, and a few fathoms south of the highest point of the road which passes into Wanlockhead from Leadhills. This vein on the Leadhills side of the March Dyke is called Stay-voyage, and has produced ore in several parts of its course, and should it be thought worthy of prosecution on the Wanlock side, a second cross-cut may be made from Lee's Vein, where it



enters the Dodhill ; and if the vein happen to bear at this point a better trial still may be made by cutting from the eastmost Engine Pit, at Townhead. The soils of Stay-voyage are more favourable in appearance than those of Lee's, and at the time when the trial was made near the Hillhead it had every appearance of soon bearing ore.

Having enumerated the different veins included in the mining liberties of Wanlockhead, and mentioned, in a summary manner, the respective excavations that have been made in these, I may also observe that there are several other veins beyond the present boundary in which the indications are very flattering ; and, further, that as all the Wanlockhead veins run through a part of the farms of Glenim and Auchingrough, it is reasonable to suppose that *there* likewise depositions of ore would be found. Indeed, from the indications observed in different parts of the farm of Glenim in particular, the supposition amounts almost to a certainty, and will no doubt be turned by future speculators to the best account. The veins in the Wanlockhead district, generally, preserve a course nearly north and south, dip to the east under an angle of from 60 to 70 degrees, or, in the miner's phrase, they hade one fathom in three—that is to say, three fathoms in depth, with said slope or hade, make one fathom in horizontal breadth from the perpendicular. With regard to the drifts cut on the veins, none of them are straight lines, but vary in the course of working southward, between from 5 to 15 degrees east of south, to 15 west of south ; as the miners generally follow the steeking, or soft parts in its turnings and windings. Nevertheless, the veins cannot be said to vary much in their course, when taken as a whole, since the medium point in all is found to be almost due north and south. The width of the veins does not continue the same throughout their whole extent, but varies from 1 or 2 inches to 20 feet, sometimes to more ; while the length and depth of the bearing parts have a certain proportion to one another. The depth of veins in the Wanlockhead district varies from 40 to 127 fathoms. It has not yet been exactly ascertained to what length the veins extend north and south, as they have not been properly traced on the surface ; but it cannot be calculated at less than from three to four miles in a direct line, or perhaps more.

The substance of the majority of the veins is generally separated from the transition rocks through which they pass, but occasionally this is not the case, as the substances of which they are composed are now and then intimately mixed with the walls. The ore is generally found lying on the Ledger side in a dense compact mass running parallel with the sides of the vein, which mass varies in width from 1 to 18 inches and upwards. When it occurs in the first-mentioned state, it is called by the miners a rib of ore ; when wider, say three feet, a body or belly of o e ; and when found in numerous pieces without any regular connection between them it is said to be in self lumps ; when it occurs in the latter state the vein is commonly filled with blackish brown coloured ochre of manganese. Some of the veins are composed of comparatively few materials, such as lead glance

or common galena, with a little clayish-looking substance, ochre of manganese, and quartz; while others again, and even the same vein, at different places, contain a much greater variety of mineral substances. When the vein is composed of different layers, as is often the case, the following arrangement is sometimes met with, viz. :—On the ledger side, an inconsiderable quantity of clayish-looking substance, then 2 or 3 inches of ochre of manganese, then lead glance, then quartz, mixed occasionally with copper pyrites; and then ochre of manganese with carbonate of lime. The above arrangement, however, must not by any means be considered as a general one, as it frequently happens that the structure of the vein is much more complicated, while at other times it assumes an extremely simple form, particularly when the walls of the mine contract, being sometimes without any mineral substance whatever, with the exception of common galena. It is not unfrequently the case, also, that a part of the vein is found completely filled with quartz and galena, so intimately blended together that it is with the greatest difficulty the two can be separated even with the use of the strongest gunpowder; and, what renders the mining of it even more complicated, it occasionally assumes a kind of honeycomb appearance; or, as the miners express it, it contains a great many of lough-holes (Druses), which the greatest sagacity and care cannot always elude in the course of boring. In the veins of Wanlockhead none of those extensive openings or unfilled spaces occur which have been represented as frequently presenting themselves in some other mines; small openings, however, do sometimes occur, the interior of which exhibit not only a great variety of crystalline formations, but the finest both in point of lustre and form that can possibly be conceived. A druse of this kind occurred in a part of the Beltongrain Vein a few years ago.

Its sides were formed by the division of a rib of ore into two branches near the sole of the drift, which diverged as they ascended, until the intermediate space extended at least 2 feet, at which point they again converged, and rejoined near the roof of the drift. The sides of the cavity were partly lined with crystallized quartz, mixed in some places with phosphate of lead of a beautiful green colour, while in other parts sulphate and carbonate of lead, with carbonate of lime, were seen assuming their various crystalline forms. The lustre and formation of the different specimens were extremely beautiful, and appeared much improved by the light of the candle, particularly when it was placed in the middle of the cavity so as to produce its full effect. The walls of the mine are generally hard and compact, except where the vein is very strong; but when this is the case it has the effect of softening them even to the extent of two and three fathoms from the centre. The veins are frequently divided into a number of branches, which shoot out from the sides of the principal trunk in different directions, and either terminate gradually in the rock, or by turning a little to the east or west, as the case may be, again join it at some distance. With respect to the formation of veins, it has been suggested by some philosophers, and among others by Hutton, that these mineral repositories

have, generally speaking, been filled up from the interior, or bowels of the earth, having been projected upwards by an extraordinary expansive force. While others again entertain the opinion that, at a certain period of time, the materials of which the veins are composed were mingled together in one common mass, and suspended in an immense quantity of fluid, which covered the earth, and from which it was that these minerals were deposited. But these theories, although extremely ingenious, and well calculated to please and amuse the speculative geologist, do not sufficiently account for the structure, relative position, and mode of formation of the different mineral substances which compose the veins in this quarter; as neither the rocks in general, which the veins traverse, nor the walls of the different mines in particular, indicate such a deviation from their natural position as can prove that these veins have been filled up from below, or that any extreme violence had taken place in their formation. Indeed, had such power been called into operation, it might naturally enough have been expected that not only dislocations of the strata would have been met with, but that the quantity of mineral substances deposited would have increased as the different excavations approached the point at which the expansive force had been applied; and, consequently, that the mines would have increased in richness as they increased in depth. Unfortunately, however, for the theory referred to, every fact hitherto ascertained regarding these mines, is in direct opposition to it; for it is an undoubted truth that none of them have as yet carried lead ore beyond the depth of 127 fathoms, at which depth the ore has generally disappeared, and the walls of the mine contracted not only laterally, but also north and south. This occurrence is always considered as a sure indication that the mine has reached its utmost depth, and, of course, that the adventurous miner must turn his attention to some other part more likely to remunerate him for his precarious and often profitless exertions. With regard to the theory of the celebrated Werner, the one most generally admitted, and which inculcates the idea that the veins have been filled from above, it appears equally ill calculated to account for the phenomena observed, for had the veins been filled from above, and had the materials of which they are composed been actually held in solution, and as the Wernerian hypothesis implies, covered such an extent of surface as the mining boundary of Wanlockhead and neighbourhood, does it not appear rational to suppose that agreeable to the ordinary laws of gravitation the venigenous materials should have assumed a different arrangement, namely, the horizontal position; and, farther, that the extent of the deposition would have been found in exact proportion to the extent of the situation, whereas the arrangement in every respect is nearly the reverse. The deposition or depositions, instead of taking a horizontal position, are found, as formerly mentioned, to approach much nearer to the perpendicular, to occur only at certain distances, and generally without any venigenous matter in the interstices. Since, then, these are the general appearances in the Wanlockhead mines, and the minerals, generally speaking, are found



to have assumed an arrangement decidedly different from what must have occurred had the Wernerian hypothesis been correct, the substances of the veins being found to lie parallel with the walls of the mine, and not at right angles—we are led to infer the incompetency of this theory also, to account for the phenomena ; and constrained to look to future geologists for a more rational solution of this interesting problem. It has been suggested by some other philosophers, who are disposed to call in question the correctness of the above-mentioned speculations, that minerals are produced by means of subterranean exhalations, or from some fermentation in the earth, or from the general crystallization of the globe. But these notions, although some of them may approximate to the truth, have had even a more ephemeral repute than either of the other hypotheses ; and have been looked upon more as proofs of a fertile imagination than as a rational explanation of the phenomena in question. In treating of veins, one of the first things generally taken into consideration is the date of their formation, to which epoch geologists appear to assign a more recent period than they do to the rocks which the veins traverse ; an opinion assumed apparently not so much with a design to account for the progress of those arrangements in which the veins are at present found, but merely for the support of a particular theory, of which the above assumption is considered to form a very essential portion. But I shall not attempt at present to inquire whether or not the very slender knowledge of the internal structure of veins possessed by most geologists, warrants them to draw such conclusions. It is sufficient to observe that, with respect to the filling up of veins, the facts stated regarding those referred to certainly make against those parts of the two principal theories which attempt to explain that circumstance. As to the period at which they were filled up, every appearance, in my opinion, both external and internal, is in favour of a contemporaneous origin. Having made these observations respecting the Huttonian and Wernerian theories, I may mention that from several facts which have come under my observation, and likewise from particular statements made to me by other individuals, I have for some time entertained the opinion that the formation of minerals, in this district at least, is the result of a daily process ; that the constituent parts of each mineral exist in the veins, and in the rocks by which they are surrounded ; and that affinity, electricity, or some other powerful cause has arranged them, by a determinate rule, into the different forms which the minerals generally assume. In hazarding this opinion, I do not mean to assume that the walls of the mines, and the veins which they contain are capable of acting on each other so as to produce an identity of substance and nature, as is the case in the animal and vegetable kingdoms ; all I contend for is, that the elements of these bodies are not only governed by their peculiar laws, but that their power of action on other elements is governed by laws subordinate to those by which their own parts are kept together, which laws are as fixed and unchangeable as in the complicated mechanism of the human frame. Indeed, when we take into consideration the numerous



crystallizations which are met with in the different mines, each retaining its geometrical form in a perfect manner ; and consider also that all substances, in order to be crystallized, require that their integrant particles should be separated from each other by the intervention of a medium in which they can move freely ; we must allow that it is no small corroboration of the above position. I may also observe, in a cursory manner, that it has long been the opinion of a number of the miners in the Wanlockhead district that lead ore grows ; and although none of them have ever ventured to say in what manner they consider that process to be carried on—I presume they mean by accretion ; and, as the miners are, many of them, men of intelligence and observation, their opinion is certainly entitled to some weight. The late ingenious Mr John Taylor appears also to have been impressed with a similar idea, for in his solicitude to acquire all the information possible while he superintended the mining operations at Wanlockhead, he had pieces of glass placed in different parts of the mines, so that a drop of water might fall incessantly upon them ; and he invariably found that the result was a formation of crystals on the surface of the glass. In opening up a mine a short time ago which had been neglected for forty or fifty years numerous crystallizations were observed on different parts of the walls and bottom of the mine, and although none of them were analysed, it may be inferred from these appearances that they were of the same nature as those collected by Mr Taylor ; so that when these facts, in conjunction with other circumstances, are taken into consideration, we cannot but admit the probability, that the formation of lead ore is the result of a similar process ; and farther, if the regular percolation of the water through the above mentioned vein could have been preserved, the crystals allowed to remain undisturbed, and to be observed by succeeding generations throughout the various stages of their increase, and their progress accurately recorded, there is every reason to suppose that they would not only have been found to meet, but to unite, and, moreover, to form the *nuclei* of other knots of ore. These ideas respecting the formation of veins have been entertained by the writer of this sketch for many years ; and although they may seem startling and even improbable to those of his readers who have not paid much attention to the subject, yet they will be borne out by the observations of the scientific ; and it is with some degree of satisfaction that he refers to the recent experiments of Mr Cross, some of which were detailed at the meeting of the British Association at Bristol in 1836—an account of which may be seen in the *Athenæum* of that period by any person who is curious upon the subject.

Native Silver—so called, because it is nearly in a state of purity—is seldom or never found in the Wanlockhead district. Neither have silver ores been found ; but a small portion of this metal is known to exist in the ores of lead, which, when extracted by the Messrs Telfer during their lease, was found to amount to from eight to ten ounces in the ton of lead ore. But this quantity, it appears, was not sufficient to cover the

additional expense incurred in separating it—an expense probably enhanced by the imperfect manner in which the process was conducted; consequently, the practice was relinquished as unprofitable. The lead glance likewise contains a small proportion of antimony and arsenic, a considerable part of the former generally disappearing during the process of smelting the lead ore, on account of its volatile nature; and a part of the latter attaching itself to the impurities of the ore in the form of a slag. This being transferred to the slag furnace, is easily recognised in the slag-lead bars not only from its rendering them brittle, but from their fracture assuming a radiated appearance.

The levels which are at present connected, or are nearly connected, with the veins which have been mentioned, and which cut them in different parts of their course, are as follows, viz. :—Glenglass level, Main level, Stampfield level, Whitescleugh cross-cut, Burn cross-cut, Townhead level, and Menockhass cross-cut, with several subordinate ones which have been mentioned in the course of this narrative.

The distance I have mentioned as existing between the different veins is conformable to the situation which they occupy on the south side of Dodhill; nevertheless, it is not given from actual measurement, and therefore is not to be entirely relied on, although the writer is satisfied that it will be found pretty near the truth. The above observations, taken in conjunction with the plain and well-executed drawings of Mr John Bramwell, will serve as a tolerably good exhibition of the past and present state of the mines at Wanlockhead.

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The following supplementary account is by Mr Edmond, schoolmaster, Wanlockhead, and describes the new and improved processes for the preparation of the lead, and the present condition of the works :—

Towards the close of the lease of the Wanlockhead Mining Company, the mines were in great measure unproductive. Few workmen were employed, the machinery was mostly primitive and worn out, and the prospect of successful mining almost hopeless. In 1842 the Duke of Buccleuch took the mines under his own care. Skilful management, with new and improved machinery, led to the opening out of veins that yielded largely and steadily for years, bringing profit to the proprietor and prosperity generally to the village. These operations were conducted most successfully in the Cove Vein and New Glencrieff. Later, the work has also been carried on in the Bay and Straitsteps veins. The works in the Lochnell part of the Cove Vein are now stopped.

The structure of veins varies. The description of New Glencrieff Vein (open 1868), given in Memoirs of the Geological Survey, is as follows : —

“The vein here hades to the east at 70°—75°. Beginning at the east or ‘hanger’ side, the order of metals is as under :—

(a) Greywacke, part of the general Silurian rock or ‘country.’

(b) ‘Black Jack’ (Zinc blende), decomposing into clay,  $\frac{1}{2}$  inch.

(c) ‘Vein Stuff,’ Greywacke ground up, and mixed with quartz,  $1\frac{1}{2}$  inch.

(d) Calc-spar,  $\frac{1}{2}$  inch to 1 inch.

(e) Galena,  $\frac{1}{2}$  inch.

(f) Vein Stuff, similar to c. Quartzose, and graduating into pure Quartz near the floor of the level, 2 to 3 inches.

(g) Blue Greywacke, joints veined with calcareous matter,  $3\frac{1}{2}$  feet.

(h) Hard, fine, compact Quartz, with iron pyrites in ‘flowers’—i.e., the crystals are scattered through the mass, and are not compacted, 7 inches.

(k) Alternating irregular layers of Barytes and Galena, 8 inches.

(l) Vein Stuff, similar to c, 4 inches.

(m) Greywacke (the ‘ledger side’ of the vein), marked with vertical slickensides.

“The section is about six feet high. A ‘string’ of Black Jack commences at the roof of the level in g, and cuts through all the layers to m, which it enters near the floor ; a, g, and m are ‘country.’ The other layers and the ‘string’ are properly the vein. The veins vary at every step, and are sometimes remarkably rich in lead ores ; while, on the other hand, the levels are sometimes driven for many fathoms without meeting with any.”

The principle mineral ore found is *Galena* or sulphide of lead. Associated with it are the products of its own alteration—sulphate, carbonate, and phosphate of lead—and zinc blende, with carbonate and silicate of zinc ; also, iron and copper pyrites, and the ‘waste’ or earthy minerals—calcite, aragonite, dolomite, barytes, and quartz, &c.

All the mineral substances in the subjoined list have been found in Wanlockhead :—Anglesite, Aragonite, Baryte, Blende, Calamine (Carbonate of Zinc) ? Calcite, Caledonite, Cerussite, Chessylite (?), Chlorite, Chrysocolla, Copper Pyrite, Dolomite, Fluor (one specimen known), Galena, Gold, Greenockite, Hematite, Iron Pyrite, Jamesonite, Kupfernickel, Limonite, Linarite, Mimetite, Mountainwood, Plumbocalcite, Plumbonacrite (new mineral), Plattucrite, Pyromorphite, Quartz, Rock Crystal, Silver (in lead only), Smithsonite, Vanadinite, Wad.

Gold has been found on surface in alluvium, and also *in situ* in quartz. Dr Wilson has several specimens with gold visible in quartz. Of the gold-bearing quartz reefs known, the narrow are the best, yielding 5 dwt. to the ton ; the wider, about  $1\frac{1}{2}$  dwt. to the ton. No specimens of native silver have been found. Kupfernickel rich, the specimen picked up by Dr Wilson on the mine heaps, came from part of a mine now closed.

Some years ago I visited the new Glencrieff vein in company with one of the miners who worked in it. I was advised to put on old clothes, and to be prepared for some hard work. We did not go down by the shaft

used for drawing the lead to the surface, nor did we have the benefit of a *cage* as in a coal mine, nor of the *kibble* used for raising the *work* from the workings; but having lighted open lamps, and fastened them by a hook to our hats, so as to leave both hands free, we began descending a ladder. It was found peeping through the surface at a considerable distance from the mouth of the main shaft. The ladders are each about 18 feet, resting on a stage or platform. We got quickly down several lengths, and I was just beginning to feel shaky when we got to a *gallery*. It was dry looking, and very much soot-blackened with the smoke from the miners' lamps. It was about 6 feet high by 4 feet wide, so there was plenty of room for one to walk upright. Passing along this gallery we came to the main shaft, and crossing it we kept along the gallery till we came on a party of miners at work. They used candles to light them, and were preparing a hole for a blast of gunpowder or dynamite. One held the jumper, while another used the hammer. The rock seemed to be very hard, and needed firm and careful striking to make progress. On coming back to the shaft, and in passing over the lead thrown back by the miners for the drawers to take away, I forgot the warning I had received to keep my head down, and got a severe scratch on the top of the head. I got my lamp lighted again, and we went down, down, and through other galleries, saw some rich parts of the vein and some of the poorer places, where the vein of lead seemed mere threads between layers of vein stuff, black jack, quartz, and greywacke or "country." Down the ladder shaft again, till we reached the bottom at a depth of 170 fathoms. We elbowed our way up a chimney-like hole called a "rise-haul," and got into a low gallery called a "roost." This was where my companion worked, and the gallery was just in trim for receiving a visitor, as the last blast had thrown open a large druse, or cavern, beautifully coated with crystals of quartz, calc-spar, &c., dotted with glittering studs of pyrites. We plied the hammers which were standing about, and soon had as many specimens as we would be able to carry to the surface. This part of the mine seemed close and smoky, and the temperature higher than in other levels, where the air seemed quite cool and good. We began the ascent, and I was thoroughly tired and crampy long before we came near grass.

*Preparation of the Ore.*—The *Galena*, as raised from the mine, is mixed in a greater or less degree with the associated mineral and "waste" substances. Near the shaft mouth are "coups," where the "drawers" or labourers place in separate lots the ore sent up by each party of miners. It is sent by tram-road to the crushing and washing mills. Here it is sorted and sized by boys. It is next crushed between rollers in a powerful machine driven by water power. By means of a revolving table and elevator, the crushed ores are conveyed to an arrangement of sieves, whence the different sized ores are carried to large wooden boxes. By an ingenious method, the quartz, spar, &c., are separated from the *Galena*. Water is sent by a very strong jerking or "jigging" movement from the bottoms of the boxes upwards. This has the effect of lifting the lighter



earthy substances to the surface, where they are scraped off. The Galena, being heaviest, sinks lower with each movement, and is taken off underneath. The very fine particles of lead cannot be separated from the muddy matter in this way. These are run with a current of water on a conical circular floor, over which revolves a perforated tube, like the spray tube of a water cart. The jets of water from this tube wash the muddy matter towards the circumference, while the heavier (lead) particles are deposited around the centre of the floor. This clever and ancient machine is called a "buddle." The dressed ore is now sent to the smelting works, which are situated more than a mile from the village. These are very extensive, and consist of—Roasting furnaces, slag hearths, ordinary open hearths, refinery, silver furnace, assaying apparatus, stores, smoke-chambers, &c. The ore is heated on a hearth, to which air has free access. Sulphurous acid, with oxide and sulphate of lead are produced. The gaseous portions pass off by the chimney, the other impurities form a slag, while the molten metal runs into an iron pot, and is then ladled into moulds. The lead is not yet ready for the market. Almost all lead contains a proportion of silver, this in Wanlockhead amounts to from 8 to 10 oz. per ton. With the improved machinery now available for the purpose, and in use here, the extraction of the silver yields a profit of itself, besides materially improving the quality of the lead by rendering it softer. Large quantities of lead are recovered annually from the smoke of the smelting furnaces. This was formerly blown out at a short chimney and fell, dealing death or sickness to animal and vegetable life for a mile or two around. So impregnated was the surface soil with the lead smoke, that if a turf or peat cut from the ground affected were put into a fire, melted lead could be seen dropping underneath. The people, too, suffered from the "mill-reek," as it was called. There are still cases of lead-poisoning among the lead-smelters and miners, but they are less common and much less severe than formerly. Since the use of dynamite in the mines, a new form of disease has appeared. Some of the miners use small lead for "tamping" the holes in blasting. This, on the explosion of the dynamite, forms a gas, and being inhaled by the miners, causes poisoning by dynamite and lead. Cases of dynamite-poisoning also occur.

The smoke from the hearths is now led through a series of chambers, where much of it is cooled and deposited. The remaining portion travels through long-winding underground passages, where the greater portion of it is secured. The very small portion that finally escapes is comparatively harmless, and, by fencing off a few acres surrounding the chimney, danger to the sheep on the adjacent pastures is entirely removed.

The vents and smoke chambers are cleaned periodically, and hundreds of tons of a bluish-white powder taken from them. This is in a great measure composed of lead, and, after being damped and roasted is reduced to pig lead by the ordinary process. The lead got from the smoke contains no silver. The silver is extracted from the lead by Pattinson's process of crystallization. In a large shed are placed a range of pots, each

capable of holding five tons of lead. Each pot is placed over a large fire. About five tons of lead are placed in the middle pot. The mass is melted, the fire taken off, and, while the metal is cooling, crystals of lead form. These are strained out in a large perforated ladle, and placed in the next pot to the left. The heating, cooling, and straining are repeated, till, at the third crystallization, little or no silver is left in the mass, which is cast into moulds a second time, and is now silver-refined lead—ready for market. The metal left in the bottom of each pot is rich in silver, and is lifted towards the right. It is very rich in silver, and the lead is now got rid of by a process of cupellation. It is run in a melted state into a furnace having a bed of bone-ash. The blast oxidises the lead, which flows over the edge of the bed, leaving pure silver in the furnace. The oxide of lead or litharge from this furnace may again be reduced to lead, but is often sent direct to market, and is used in manufacturing paints, &c.

The annual crop of lead is from 1700 to 1800 tons; worth between £24,000 and £25,000. The annual yield of silver is about 12,000 oz., value over £2000.

*Gold.*—Such is the story of the lead mines of the district, but in early times it was better known as a gold-producing land.

M'Kenzie, in his "History of Scotland," has a chapter on gold-finding, in which he says:—"Scotland occupies a respectable position in the list of countries which once produced gold. The treasure, it is to be feared, is now exhausted, and but a poor hope left for the dreamer who would renew the search. But there was a period, stretching certainly over many centuries, during which the precious metal was found in Scotland, and this not in solitary particles, whose deceitful glitter excited only to disappoint the expectations of the finder. Our forefathers searched for gold in a systematic manner, and positively obtained it in very satisfactory quantities. Indeed, Scotland was at one time regarded by her southern neighbours as an El Dorado, the working of whose gold mines was certain to afford an abundant return. In our age, of which gold-seeking is a great characteristic fact, it is not without interest to recall the almost forgotten chain of circumstances which show that on our own hills, and in our own valleys, were once enacted the scenes whereby California and Australia have grown famous. . . . Our streams 'rolled over sands of gold' at a time when the bear, and the wolf, and the wild horse drank of their waters in the deep stillness of the primeval forest. Ages before our earliest written record—in a dim antiquity, whose single ray of light gleams from the graves of the dead—we know that our savage ancestors had learned to prize ornaments of gold. And as they had then little or no intercourse with foreign countries—certainly none which would attract the precious metal to their shores—we have no difficulty in concluding that their gold was native. In many graves belonging to the *Stone Period*, massive bracelets of the purest gold have been found encircling the neck and arm of some mouldering skeleton. It was the custom of the time to bury with the dead the things they most prized in life, and these seem often

to have been their ornaments. . . . . Passing lightly over many silent centuries, and advancing far into the *Historic Period*, we find in the 9th century an evidence that gold was largely used in Scotland. It is again the vanity of our ancestors to which we are indebted. At that time our country was much troubled by the Norsemen. These vagrant heroes had the happy instinct of preserving a record of their exploits in such rugged strains as the poetical skill of the age placed within their reach. Many of these songs have reached us, and are a curious and useful legacy, in consideration of which we are disposed to regard with leniency the otherwise inexcusable proceedings which they celebrate. In many of them there is assigned to the warriors, along with such fierce degrees as 'feeders of wolves,' that of 'exacters of rings,' and the poor Scotch are designated the 'forlorn wearers of rings.' We will not suspect our fathers of wearing, or the Norsemen of coming so far to *exact*, rings of any meaner substance than gold, and that gold, there is no reason to doubt, was native."

In the time of James IV. the search for the philosopher's stone, which should turn all other metals into gold, was attracting the credulous in all countries. James established a laboratory in Stirling Castle, and an Italian alchemist was established there to pursue the search. Here is Bishop Lesley's account of an incident connected with it:—"This tyme thair was ane Italian with the King, quha wes maid Abbot of Tungland, and wes of curious ingyne. He causit the King believe that he, be multiplyng and utheris his inventions, sould mak fine gold of uther metall, quhilk science he called Quintassence, quhairupon the King maid grait cost, but all in vaine. This Abbot tuik in hand to flie with wingis of fedderis, quhilkis beand fessinit upon him, he flew off the castell wall of Striveling, bot shortlie he fell to the grund and brak his thie bane. Bot the wyte thairof he ascryvit to that thair wes some hen fedderis in the wingis, quhilk yarnit and covet the mydding and not the skyis."

James V. was an anxious gold seeker. In 1526 he leased the gold mines to some German "mynours," who seem to have been successful. They found gold in pieces of 3. oz weight, and altogether amounting in value to £100,000 English money. When James was about to marry Magdalen, the French princess, the French ambassadors sneered at his barren country, whereupon James caused covered dishes filled with "bonnet-pieces," coined from Scottish gold, to be placed before each guest as the *fruit* of his *barren country*.

Skilled miners were sent over by her father to the Scottish gold mines, and again the search was successful. The Treasury records of that time say that 100 oz. of "gold from the myne" were issued for the purpose of making a Crown for the Queen, for which 35 oz. were set apart, making or adding to the King's Crown 3 lb. 10 oz., a belt for the Queen, 19½ oz. It is very possible, therefore, that the old Scottish Crown is formed of native Scottish gold.

Some slight notice is taken of the mines during the time of Queen Mary, and during the reign of James VI. English influence was strong, and the



mines were wrought with English money, but all the gold found passed first to the Scottish mint for coinage, after which nine-tenths of the yield were paid over to the finders.

In 1583, it is stated that the mines have come to be unproductive through “non putting of men of knowledge and judgment to the inventing and seiken of the samen,” and the “haill golden, silver, copper, tin, and leedin mynes within this realme of Scotland” were forthwith let to a Fleming—Eustachius Roche, medicinar, for a period of 21 years. This tenant also failed to satisfy the Parliament, and they cancelled the engagement, stating at the same time that the King was “in use to let the haill mynes within their dominions to one or two strangers for a small duty, who neither had substance to cause labour or work the 100th part of any one of the said mines, nor yet instructed other lieges in this realme in the knowledge thereof, which is more than notour by the doings of the present tacksman of the mines, who neither works presently, nor has wrocht these many years, nor ever has searched, sought, or discoverit any new metals since his entry, nor has instructed any of the lieges of the country in that knowledge; *and which is most inconvenient of all, has made no sufficient payment of the duty to our Sovereign Lord’s treasury.*”

We next hear that a certain George Douglas, of Parkhead, was “myning” in Leadhills, and “was slaine with the fall of the bray after a great weet; that when found he had good store of gold about him, and was ‘burried better than any of his kindred had bin of long time before,’ which was, I should think, small consolation to George Douglas.

The Baron of Newbattle next got a grant of the Crawford-muir district, and the Charter mentions this as a part of the country most exposed to robbery, theft, and forays, and whatever may have brought the raiders into such a bleak moorland district, the description seems to have been no exaggeration, for there are dozens of farmhouse castles on the banks of the different streams in the district, and you may now and again hear some of the old people speak of the raids and clan fights, and especially of the *Annandale thieves*, as if those doings were not very remote.

We now come to the most notable of the gold-seekers, “Mr Bevis Bulmer, an ingenious gent.” He was induced to come to Scotland by Foulis, who had an interest in the lead mines. He was furnished with recommendations from Queen Elizabeth, and being lacked in this way, the Scottish Parliament granted him permission to search for gold and silver mines in *the Leadhills*. He had plenty of energy, started with 300 men, and in three years had found gold to the value of £100,000. He erected buildings and machinery for the better detection of the small gold. These are spoken of as “a goodly watercourse, sundry damnes, scowrers for the washing of gold, store house, and dwelling-houses.” Over the doorway of his own house was inscribed—

“In Wanlock, Elvan, and Glengoner  
I won my riches and my honour.”



One of the principal rows of houses in Wanlockhead still bears the name of the "Gold Scours." Bulmer had enterprise and energy enough, and had the power—common enough—of getting money, but seemed to have been unable to keep it when he had got it. He had speculations in different parts of the country; for instance, he was connected with mines in his native district, in the north of England; he had interests with the Queen of England, which procured for him the post of "Farmer of Duty on Seaborne coals." He worked lead mines in Mendip, in Somersetshire; and in Devonshire—this last was undertaken mainly in quest of silver. He also brought silver-lead from Ireland to be refined at his works in Devonshire. He wrote a book on mining, called "Bulmer's Skill," in which he recorded his "acts, works, and devices." These "acts, works, and devices" attracted the attention of King James, now on the throne of England, and a kind of joint-stock company was formed for gold winning in Scotland. It was called the royal "plot of the golden mynes." Each shareholder who advanced £300 towards the scheme was to be knighted. They started hopefully in the expectation that the "workes of theire hands will be blessed, and come to a good ende, to God's glory, the King's profit, and a benefit to the common weale, as in other countries and nations." The Secretary, Earl of Salisbury, opposed the scheme, and few knights were made. Sir Bevis Bulmer, however, came to the Leadhills to begin the new venture, but was soon attracted to Linlithgow, where some silver had been found; from there he removed to Alston Moor in Cumberland, where he died.

Steven Atkinson, who was taught mining skill by Bulmer, writes rather bitterly of him—that "he had always too many irons in the fire," that he "wasted much himself," and had "too many prodigall wasters hanging on every shoulder of him;" that he "gave liberally for to be honoured, praised, and magnified," and thereby was impoverished; that he "followed vices that were not allowable of God nor man; and so, once down aye downe, and at last he died," says Steven, "in my debt £340 starling, to my great hindrance. God forgive us all our sinnes." This Steven Atkinson also tried to revive the old plan of the knights of the golden mynes, and wrote his book on "Discoverie and Historie of the Gold Mynes in Scotland" in hope of attaining his end. The King had already expended a large sum on the mines, and refused to be "let in" for more expense. Atkinson had no better success with the London merchants, who gave him plainly to understand that they would adventure nothing in Scottish gold-mining; and since his time, or from about the year 1620, no systematic or continued search has been made for gold in the treasure-house of the Leadhills.

*Present Gold Finds.*—But although there is no continuous and systematic work done on the gold-bearing region of the south of Scotland, there is every now and then a small spurt given to the search by the finding of some small nuggets, or by some searcher being fortunate enough to strike soil extra rich in gold dust.

On such occasions as the marriage of any member of the Buccleuch or

Hopetoun families, it is usual for the miners to turn out and collect as much gold as will make a brooch, rings, or other ornaments. Few of the miners ever try gold washing as a means of earning money, although there are instances of successful ventures in this way. It is stated that one of the old gold seekers had to stop his operations as unsuccessful when his miners' wages rose above 4d a day. But as much as £20 have been earned by a miner during one summer's washing, and that in his leisure after doing his usual "shifts" as a lead miner. Dr John Brown says that "every now and then a miner, smit with the sacred hunger, takes to the deluding, feckless work, and seldom settles to anything again." I have never heard of any miner being smitten to the extent of giving up his regular work in order to search for gold, and even if he did, I think that, considering the price that can be got for gold from the neighbourhood, his efforts would not prove so feckless as Dr Brown represents them. In 1863, the miners collected close upon 2000 grains for the Countess of Hopetoun. A piece of gold, weighing 640 grains, was found about 20 years ago on Wanlockhead Dod Hill. It is now in the Edinburgh museum. Two or three years ago, on the marriage of the present Earl of Hopetoun, while gold was being collected for the wedding rings, a nugget weighing 277 (?) grains was found. It looked pure, of rich colour, and had a little worn-looking quartz attached. In 1872, a specimen of gold quartz, weighing about 10 lbs., was found lying on or near a footpath in the village of Wanlockhead. This find gave rise to an interesting and still unsettled debate as to whether gold had ever been found in quartz or *in situ* in Wanlockhead or Leadhills district. There was reason to suspect that the above-mentioned specimen was part of a collection belonging to a miner who had returned from the Australian gold diggings. Mr Dudgeon of Cargen; Dr Grierson, of Thornhill; Dr Lauder Lindsay; Dr Wilson, of Wanlockhead, and others took part in the controversy. No one doubted that Gemmel found the specimen in Wanlockhead, but another find will be necessary to place beyond doubt the statement that gold-bearing quartz veins still exist in this vicinity. Sir Roderick Murchison states that the quantity of gold originally imparted to the Silurian or other rocks was *very small*, and has, *for all profitable objects*, been exhausted.

# THE FLORA OF SANQUHAR AND KIRKCONNEL PARISHES.

By ANSTRUTHER DAVIDSON, M.D.

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IN the subjoined list I have detailed in systematic order all the species known to exist in the two parishes, and, as they are all recent and personal records, verified in all doubtful instances by Mr Arthur Bennet, of Croydon, they may be considered perfectly reliable.

In the interests of the botanist, I have closely followed the nomenclature and authorities given in the London Catalogue, 8th ed., adding to each its most familiar English name, the locality where found, and its comparative rarity.

Here, as elsewhere, the geological formation exercises an important influence on the floral distribution. The new red sandstone or coal-bearing regions of the Nith and lower parts of Euchan and Crawick, with its deep alluvial soil and fertile holms, though limited in extent, are rich in floral beauty. The remainder, and by far the greater part, of the district is wholly Silurian (whinstone), covered over with sedgy moor or peaty heath and pasture, with here and there alluvial deposit along the streams, and scarcely congenial to the maintenance of a varied flora.

Altitude has likewise an interesting and, to the close observer, quite as marked an influence on the distribution of the various species. As one follows the windings of the Nith from the sea, the first marked change is observed at Auldgirth, where the northern limit of *Lythrum Salicaria*, *Cicuta virosa*, and *Solanum dulcamara* is reached. Continuing the ascent, the more lowland species gradually diminish or disappear, till the converging hills, touching the river at Enterkinfoot, make a line of demarcation beyond which *Thalictrum saxatile*, *Stellaria nemorum*, *Galium cruciatum*, *Lychnis alba*, etc., seem to be unable to pass. From

this point till the new red sandstone at Ryehill and Euchar is encountered the ground is comparatively barren. Above this, however, the glens of Crawick and Euchar, with their remnants of natural forest that once covered the whole region, have preserved for us the rarest specimens of our local flora. To the survival of that remnant of the ancient wood we owe the existence of the *Bitter Wood* and *Pencilled Vetches*, the *Broad-leaved Helleborine*, the *Carline* and *Melancholy Thistle*, the *Green Spleenwort*, the *Meadow Horsetail*, the rarer *Willows* and *Hawkweeds*. The botanist may note the omission of many of the commoner forms from this list, but the absence of natural lakes explains the paucity of *Pondweeds*, *Charae*, and other aquatic forms common elsewhere, though this scarce accounts for the remarkable absence of some of the most familiar aquatic species, such as *Water Crow-foot*, *Duckweed*, *Water Purslane*, etc.

Despite its many disadvantages, Sanguhar district can boast of possessing no less than 40 species hitherto unrecorded from any other part of Dumfriesshire. Two of these, viz., the *Yellow Pond Lily* (*Nuphar intermedium*) and the *Floating Rush* (*Juncus fluitans*), are very rare, having previously been reported from—with the possible exception of Thornhill—but three or four other places in Britain. Of the others, *Salix nigricans*, *Equisetum pratense*, *Hieracium prenanthoides*, and *Poa glaucantha* are rare and interesting species. Among the remainder there are 16 *Roses*, 3 *Brambles*, 5 *Hawkweeds*, and 6 *Willows*. The total number of species and varieties, so far as I have observed, amount in the aggregate to 496. Of these, 8 are garden escapes, 9 have been casually introduced, 3 are imported fodder plants, and 12 are planted trees.

## SUB-KINGDOM—PHANEROGAMS.

### ORDER RANUNCULACEÆ.

*Anemone nemorosa* (L.), WOOD ANEMONE—Common on the river banks.

*Ranunculus Lenormandi* (Schultz)—In shallow ponds.

*Ranunculus hederaceus* (L.), IVY-LEAVED CROWFOOT—Rare, near Old Barr and Kirkconnel.



- Ranunculus Flammula* (L.), LESSER SPEARWORT—In wet places, common.
- Ranunculus Flammula*, var. *Pseudo-Reptans*—In wet places on the hills.
- Ranunculus auricomus* (L.), GOLDIELOCKS—On the roadsides, not common.
- Ranunculus acris* (L.), UPRIGHT CROWFOOT—Common and general.
- Ranunculus repens* (L.), CREEPING CROWFOOT—Very common.
- Ranunculus bulbosus* (L.), BULBOUS CROWFOOT—In the pastures at Sanquhar Castle and Spango Bridge.
- Ranunculus Ficaria* (L.), PILEWORT—Common in shady places.
- Caltha palustris* (L.), MARSH MARIGOLD—Common in marshy places.
- Trollius Europæus* (L.), GLOBE FLOWER—In a few places on banks of Nith and Euchar.
- Aquilegia vulgaris* (L.), COLUMBINE—Railway near Knockenjig, probably a garden escape.

## NYMPHÆACEÆ.

- Nuphar intermedium* (Ledeb.), YELLOW WATER LILY—Black Loch.

## PAPAVERACEÆ.

- Papaver dubium* (L.), SMOOTH-HEADED POPPY—Common at Kirkconnel Station.

## FUMARIACEÆ.

- Fumaria officinalis* (L.), COMMON FUMITORY—Common in the corn fields.
- Corydalis claviculata* (DC.), WHITE CLIMBING FUMITORY—Holm walks.

## CRUCIFERÆ.

- Nasturtium officinale* (R.Br.), WATER CRESS—Not common, at Newark, Spango Bridge, and Kirkconnel.
- Barbarea vulgaris* (R.Br.), YELLOW ROCKET—In moist places along the Nith.

- Arabis sagittata* (DC.), HAIRY WALL CRESS—Rare, Kello Water.
- Cardamine amara* (L.), COMMON BITTER CRESS—On the Nith near Sawmills.
- Cardamine pratensis* (L.), LADY'S SMOCK—Common in moist meadows.
- Cardamine hirsuta* (L.), HAIRY CARDAMINE — Common in damp places.
- Cardamine flexuosa* (With.)—Euchan, in shady places, rare.
- Erophila vulgaris* (DC.), WHITLOW GRASS — Localised at Sanquhar Castle and Glenmaddie Craig.
- Cochlearia officinalis* (L.), SCURVY GRASS — Rather rare, near Euchan Quarry and Glenmaddie Craig.
- Sisymbrium Thaliana* (Hook.), THALE CRESS—Not common, on the old stone walls and roadside fences.
- Sisymbrium officinale* (Scop.), HEDGE MUSTARD—Along the highways.
- Brassica Rutabaga* (DC.), SWEDE—Common in the Castle cornfields.
- Brassica Monensis* (Huds.), ISLE OF MAN CABBAGE—A casual on railway embankment near Mennock.
- Brassica Sinapis* (Visiani), FIELD MUSTARD—Very common in cultivated grounds.
- Erysimum cheiranthoides* (L.)—Near Kirkconnel Station, introduced.
- Capsella Bursa-pastoris* (Moench)—SHEPHERD'S PURSE—Very common.
- Lepidium Smithii* (Hook.), PEPPERWORT—Common along hedge banks.
- Thlaspi arvense* (L.), PENNY CRESS—Chapel Hill, Carco.
- Raphanus Raphanistrum* (L.), CHARLOCK — Common in the cornfields.

## CISTINEÆ.

- Helianthemum Chamæcistus* (Mill.), ROCK ROSE—On the bank near Spango Bridge.

## VIOLACEÆ.

- Viola palustris* (L.), MARSH VIOLET — In marshy ground, Sanquhar Moor, &c.

*Viola sylvatica* (Fr.), DOG VIOLET—Common.

*Viola tricolor* (L.), WILD PANSY—Common.

*Viola arvensis* (Murr.), FIELD PANSY—Common in cultivated ground.

*Viola lutea* (Huds.), YELLOW PANSY—Common on the upland pastures.

*Viola lutea*, var. *amœna* (Syme), PURPLE PANSY—Common on the hills, especially at Wanlockhead.

#### POLYGALEÆ.

*Polygala vulgaris* (L.), MILKWORT—Common on hilly pastures.

#### CARYOPHYLLÆ.

*Silene Cucubalus* (Wibel), BLADDER CAMPION—Rare, Ellickock Bridge and Mennock Railway.

*Lychnis Flos-cuculi* (L.), RAGGED ROBIN—In most places near Nith.

*Lychnis diurna* (Sibt.), RED CAMPION—Rather rare, hedge banks.

*Lychnis Githago* (Lam.), CORNCOCKLE—In cornfield near Station, probably accidental.

*Cerastium semidecandrum* (L.)—On Crawick railway bridge.

*Cerastium glomeratum* (Thuill.), BROAD-LEAVED MOUSE-EAR CHICKWEED—Common.

*Cerastium triviale* (Link), NARROW-LEAVED MOUSE-EAR CHICKWEED—Common.

*Stellaria media* (Cyr.), COMMON CHICKWEED—Very common and general.

*Stellaria Holostea* (L.), GREATER STITCHWORT—Common along hedgerows.

*Stellaria graminea* (L.), LESSER STITCHWORT—Not uncommon in dry bushy places.

*Stellaria uliginosa* (Murr.), BOG STITCHWORT—Common in wet places.

*Arenaria trinerva* (L.), SANDWORT—Common in damp shady places.

*Arenaria serpyllifolia* (L.), THYME-LEAVED SANDWORT—Along railway embankment, rather rare.

*Sagina procumbens* (L.), PEARLWORT—Common on waste ground.

*Spergula arvensis* (L.), CORN SPURREY—Very common.

## PORTULACEÆ.

*Montia fontana* (L.), WATERBLINKS—Common.

## HYPERICINÆ.

*Hypericum perforatum* (L.), PERFORATED ST. JOHN'S WORT—Common.

*Hypericum quadratum* (Stokes), SQUARE-STEMMED ST. JOHN'S WORT—Common on wet places in the hilly districts.

*Hypericum humifusum* (L.), TRAILING ST. JOHN'S WORT—Very rare, railway bank, Gateside, and near Euchar Cottage.

*Hypericum pulchrum* (L.), UPRIGHT ST. JOHN'S WORT—On dry heaths and banks.

*Hypericum hirsutum* (L.), HAIRY ST. JOHN'S WORT—Local, near Newark, Ardoch, and Bankhead pit.

## TILIACEÆ.

*Tilia vulgaris* (Hayne), LIME TREE—Introduced.

## LINEÆ.

*Linum catharticum* (L.), PURGING FLAX—Common on dry heaths.

## GERANIACEÆ.

*Geranium sylvaticum* (L.), WOOD CRANE'S BILL—Common in the pastures along Nith.

*Geranium pratense* (L.), MEADOW CRANE'S BILL—Localities same as the last, but much rarer.

*Geranium molle* (L.), SOFT-LEAVED GERANIUM—Common in the fields.

*Geranium dissectum* (L.), DOVE'S FOOT CRANE'S BILL—Common.

*Geranium Robertianum* (L.), HERB ROBERT—Common and general.

*Oxalis acetosella* (L.), WOOD SORREL—Very common and general.

## ILICINÆ.

*Ilex Aquifolium* (L.), HOLLY—Naturalized.



SAPINDACEÆ.

*Acer Pseudo-platanus* (L.), PLANE TREE—Elliock Woods, introduced.

*Acer campestre* (L.), COMMON MAPLE—Elliock Woods, introduced.

LEGUMINOSÆ.

*Genista anglica* (L.), PETTY WHIN—Among the heather at Wanlockhead.

*Ulex europæus* (L.), WHIN or FURZE—Common.

*Cytisus scoparius* (Link), BROOM—Common.

*Ononis repens*, var. *inervis* (Lange), RESTHARROW—Railway bank near Ardoch.

*Trifolium pratense* (L.), PURPLE CLOVER—Very common, cultivated.

*Trifolium medium* (L.), ZIGZAG CLOVER—Common along the railway banks.

*Trifolium hybridum* (L.), ALSIKE CLOVER—Introduced as a fodder plant.

*Trifolium repens* (L.), DUTCH or WHITE CLOVER—Very common.

*Trifolium procumbens* (L.), HOP TREFOIL or YELLOW CLOVER—Common.

*Trifolium dubium* (Sibth.), LESSER YELLOW CLOVER—Not so common as the last.

*Anthyllis vulneraria* (L.), LADIES' FINGERS—Railway bank near the shooting range.

*Lotus corniculatus* (L.), BIRD'S FOOT TREFOIL—Common.

*Lotus pilosus* (Beeke), GREATER BIRD'S FOOT TREFOIL—Not uncommon in damp places.

*Vicia hirsuta* (Koch), HAIRY TARE—Sanquhar Castle, Mennock.

*Vicia Cracca* (L.), TUFTED VETCH—Common in the hedges.

*Vicia Orobus* (DC.), BETTER VETCH—Abundant in Euchar and Kello woods.

*Vicia sylvatica* (L.), PENCILLED VETCH—Crawick woods, near Knockenhair, and Kello woods.

*Vicia sepium* (L.), BUSH VETCH—Common.

*Vicia sativa* (L.), TARES—Escape from cultivation.

*Vicia angustifolia*, var. *Bobartii* (Fors.)—Railway bank at Sanquhar Station.

- Lathyrus pratensis* (L.), YELLOW VETCHLING—Very common.  
*Lathyrus macrorrhizus* (Wimm), HEATH PEA—Common on dry heaths.

## ROSACEÆ.

- Prunus communis* (Huds.), SLOETHORN—Common.  
*Prunus Avium* (L.), GEAN TREE—Common.  
*Prunus Padus* (L.), BIRD CHERRY—Common.  
*Spirea salicifolia* (L.), WILLOW-LEAVED SPIREA—Elloick woods, garden escape.  
*Spirea Ulmaria* (L.), QUEEN OF THE MEADOW—Common.  
*Rubus Ideus* (L.), RASPBERRY—Common.  
*Rubus plicatus* (W. & N.), BRAMBLE var.—Common.  
*Rubus carpinifolius* (W. & N.), BRAMBLE—Hedges south of Sanquhar.  
*Rubus ramosus* (Blox.), BRAMBLE var.—Rare, Crawick.  
*Rubus Koehleri* (Weihe), BRAMBLE var.—Road side, Crawick.  
*Rubus saxatilis* (L.), STONE BRAMBLE—Common along Nith and tributaries.  
*Rubus chamæmorus* (L.), CLOUD BERRY—Common at Wanlockhead and Garland.  
*Geum urbanum* (L.), WOOD AVENS—Common along hedgerows.  
*Geum intermedium* (Ehrh.)—On the river bank at Ryehill, frequent on the roadside between Elloick and Burnsands.  
*Geum rivale* (L.), WATER AVENS—In damp woods, not common.  
*Fragaria vesca* (L.), WILD STRAWBERRY—Common.  
*Potentilla Fragariastrum* (Ehrh.), BARREN STRAWBERRY—Common on dry banks.  
*Potentilla Tormentilla* (Neck.), TORMENTIL—Common.  
*Potentilla procumbens* (Sibth.), PROCUMBENT TORMENTIL—Frequent along the roadsides north and south.  
*Potentilla reptans* (L.), CREEPING TORMENTIL—A few plants grow on the Castle walls.  
*Potentilla Anserina* (L.), SILVER WEED—Common.  
*Potentilla Comarum* (Nestl.), MARSH CINQUEFOIL—In marshes and peaty bogs.  
*Alchemilla arvensis* (Lam.), PARSLEY PIERT—Common.  
*Alchemilla vulgaris* (L.), LADY'S MANTLE—Common.

*Agrimonia Eupatoria* (L.), AGRIMONY—Generally distributed, but local at Braeheads, Ellick woods, &c.

*Rosa spinosissima* (L.), SCOTCH ROSE—Very local, Ellick Bridge, Euchar and Kello water.

*Rosa mollis* (Sm.)—Common.

*Do. do.*, var. *cærulea* (Woods)—Common in Crawick Glen.

*Rosa tomentosa* (Sm.)—Very common.

*Do. do.* var. *subglobosa* (Sm.)—Very rare, in hedgerows near Rigg.

*Rosa rubiginosa* (L.), SWEET BRIAR—An escape.

*Rosa canina*, var. *lutetiana* (Leman)—Common.

*Do. do.*, var. *dumalis* (Bechst.)—Common.

*Do. do.*, var. *urbica* (Leman)—Not common, on Nith near Ellick Bridge.

*Do. do.*, var. *arvatica* (Baker)—Very rare, near Ellick Bridge.

*Do. do.*, var. *dumetorum* (Thuill.)—Common.

*Do. do.*, var. *pruinosa* (Baker)—Very rare, near Grange.

*Do. do.*, var. *tomentella* (Leman)—Not uncommon south of town.

*Do. do.*, var. *verticillacantha* (Merat.)—Not unusual on Crawick stream.

*Do. do.*, var. *collina* (Jacq.)—Very rare, near Mennock.

*Do. do.*, var. *decipiens* (Dum.)—Very rare, on Nith above Burnfoot.

*Do. do.*, var. *glauca* (Vill.)—Common.

*Do. do.*, var. *subcristata* (Baker)—Not uncommon.

*Do. do.*, var. *coriifolia* (Fr.)—Rare, Carcoside and Holm woods.

*Do. do.*, var. *Borreri* (Woods)—Very rare, on Nith above Ellick Bridge.

*Pyrus Aucuparia* (Gaert.), ROWAN TREE—Common.

*Pyrus Malus*, var. *acerba* (DC.), CRAB APPLE TREE—In the woods.

*Crataegus Oxyacantha* (L.), HAWTHORN—Common.

## SAXIFRAGEÆ.

*Saxifraga stellaris* (L.), STARRY SAXIFRAGE—In the wet ground near source of Euchar Water.

*Saxifraga hypnoides* (L.), LADIES' CUSHION—Rare, on the Enterkin, Gareland, and high hills.

*Chrysosplenium alternifolium* (L.), ALTERNATE-LEAVED GOLDEN SAXIFRAGE—Very local, near Grange, Burnsands, Laggrie.

*Chrysosplenium oppositifolium* (L.), OPPOSITE-LEAVED GOLDEN SAXIFRAGE—Common.

*Parnassia palustris* (L.), GRASS OF PARNASSUS—Comparatively rare, on Crawick and Kello.

*Ribes Grossularia* (L.), GOOSEBERRY—A garden escape.

*Ribes rubrum* (L.), RED CURRANT—A garden escape.

## CRASSULACEÆ.

*Sedum Telephium* (L.), ORPINE or LIVE LONG—In a few places along the railway, a doubtful native.

*Sedum villosum* (Linn), HAIRY STONECROP—Confined to wet roadsides in the hilly districts, as Cogshead, Nethercog, Glenglass Burn, &c.

## DROSERACEÆ.

*Drosera rotundifolia* (L.), SUNDEW—Town moor.

## HALORAGACEÆ.

*Myriophyllum spicatum* (L.), SPIKED WATER MILFOIL—In the River Nith.

*Callitriche stagnalis* (Scop.), WATER STARWORT—Common in muddy places.

*Callitriche hamulata* (Kuetz)—Auchengruith Mill dam and town reservoir.

## ONAGRACEÆ.

*Epilobium angustifolium* (L.), FRENCH WILLOW—Abundant on Nith, Euchar, and Gareland Cleuch.

*Epilobium montanum* (L.), WILLOW HERB—Common.

*Epilobium palustre* (L.), MARSH WILLOW HERB—Common in wet places.



*Oenothera biennis* (L.), EVENING PRIMROSE—A garden escape, at Nith Mills.

*Circœa lutetiana* (L.), ENCHANTER'S NIGHTSHADE—Not infrequent in shady woods.

#### UMBELLIFERÆ.

*Hydrocotyle vulgaris* (L.), MARSH PENNYWORT—Town Moor.

*Sanicula europœa* (L.), WOOD SANICLE—Not common, Crawick and Elliock woods.

*Conium maculatum* (L.), HEMLOCK—A few plants at Sanquhar Castle.

*Carum verticillatum* (Koch), WHORLED WATER PARSNIP—In the meadows at Conrig and Bogue.

*Egopodium Podagraria* (L.), BISHOP'S WEED—Common, a troublesome garden weed.

*Pimpinella saxifraga* (L.), BURNET SAXIFRAGE—Common.

*Conopodium denudatum* (Koch), EARTH NUT—Common.

*Anthriscus sylvestris* (Hof.), COW PARSLEY—Common, the railway embankments.

*Æthusa Cynapium* (L.), FOOL'S PARSLEY—Rare, Nith Mills.

*Meum Athamanticum* (Jacq.), BALD MONEY—Common on the upland meadows, on Euchau, Crawick, and Kello waters.

*Angelica sylvestris* (L.), WILD ANGELICA—Common.

*Heracleum sphondylium* (L.), COW PARSNIP—Common.

*Daucus Carota* (L.), WILD CARROT—Very rare, in a field near the station.

*Caucalis Anthriscus* (Huds.), HEDGE PARSLEY—Common along the hedges.

#### ARALIACEÆ.

*Hedera Helix* (L.), IVY—Common.

#### CAPRIFOLIACEÆ.

*Adoxa Moschatellina* (L.), MOSCHATEL—Crawick woods, near Grange.

*Sambucus nigra* (L.), ELDER or BOURTREE—Common.

*Sambucus Ebulus* (L.), DWARF BOURTREE—Elliock Saw Mill.

*Viburnum Opulus* (L.), GUELDER ROSE—On Nith near South Mains and Holm walks.

*Lonicera Periclymenum* (L.), HONEYSUCKLE—Common.

#### RUBIACEÆ.

*Galium boreale* (L.), BEDSTRAW—Common along the Nith.

*Galium verum* (L.), YELLOW BEDSTRAW—Not common, Brae-head and near Kirkconnel.

*Galium Mollugo* (L.), GREAT HEDGE-BEDSTRAW—Euchan road, near Barr cottages.

*Galium saxatile* (L.), HEATH BEDSTRAW—Common on the moors.

*Galium palustre* (L.), WATER BEDSTRAW—Common in most places.

*Galium Aparine* (L.), GOOSEGRASS or CLEAVERS—Very common in hedges.

*Galium tricornes* (With.)—An alien, at Railway Station.

*Asperula odorata* (L.), WOODRUFF—Generally distributed, but local.

*Sherardia arvensis* (L.), FIELD MADDER—Not common, in fields.

#### VALERIANEÆ.

*Valeriana officinalis* (L.), VALERIAN—Fairly common.

#### DIPSACEÆ.

*Scabiosa succisa* (L.), DEVIL'S BIT—Common.

*Scabiosa arvensis* (L.), FIELD SCABIOUS—In a cornfield near Drumbuie, introduced with seeds.

#### COMPOSITÆ.

*Solidago Virgaurea* (L.), GOLDEN ROD—Common.

*Bellis perennis* (L.), DAISY—Very common.

*Antennaria dioica* (R.Br.), CATSFOOT—Common on the hill pastures.

*Gnaphalium uliginosum* (L.), MARSH CUDWEED—Common in wet, sandy places.

*Gnaphalium sylvaticum* (L.), CUDWEED—Common in pasture lands.

- Achillea Millefolium* (L.), YARROW—Common.
- Achillea Ptarmica* (L.), SNEEZEWORD—Common.
- Anthemis Cotula* (L.), COMMON MAYWEED—Very rare, railway embankment, Bankhead Coal-pit.
- Chrysanthemum segetum* (L.), CORN MARIGOLD—Common.
- Chrysanthemum Leucanthemum* (L.), OX EYE DAISY—Common.
- Matricaria inodora* (L.), SCENTLESS FEVERFEW—Common.
- Tanacetum vulgare* (L.), TANSY—An escape, near Old Barr.
- Artemisia vulgaris* (L.), MUGWORT—Common.
- Tussilago Farfara* (L.), COLT'S FOOT—A troublesome weed, in clayey soils.
- Petasites vulgaris* (Desf.), BUTTERBUR—Common on the Nith near Mains ford.
- Senecio vulgaris* (L.), GROUNDSEL—Very common.
- Senecio sylvaticus* (L.)—Very rare, near Crawick Mill.
- Senecio Jacobaea* (L.), RAGWORT—Common.
- Senecio aquaticus* (Huds.), MARSH GROUNDSEL—Very common.
- Carlina vulgaris* (L.), CARLINE THISTLE—Limited to Euchar Glen.
- Arctium minus* (Schk.), BURDOCK—Rare, Ellick Saw Mill.
- Cnicus lanceolatus* (Hoffm.), SPEAR THISTLE—Common.
- Cnicus palustris* (Hoffm.), MARSH THISTLE—Common.
- Cnicus arvensis* (Hoffm.), FIELD THISTLE—Common.
- Cnicus heterophyllus* (Willd.), MELANCHOLY PLUME THISTLE—Abundant in Euchar Glen, less so in Crawick and Nith.
- Centaurea nigra* (L.), BLACK KNAPWEED—Common.
- Centaurea Cyanus* (L.), CORN BLUEBOTTLE—An alien, on the railroad near Kirkconnel.
- Lapsana communis* (L.), NIPPLEWORT—Common.
- Crepis virens* (L.), SMOOTH HAWK'S-BEARD—Common in wet meadows.
- Crepis paludosa* (Moench)—Very common in wet and shady places.
- Hieracium Pilosella* (L.), MOUSE-EAR HAWKWEED—Common.
- Hieracium iricum* (Fr.)—Rare, below Ellick Bridge.
- Do. vulgatum* (Fr.)—Common on rocky banks.
- Do. do., var. maculatum*—On the cliffs at Bankhead pit, and on Euchar and Glendyne.

*Hieracium tridentatum* (Fr.)—Common on the banks of Nith and Euchar.

*Hieracium prenanthoides* (Vill.)—Rare, Carserig Burn, and near Ellick Saw Mill.

*Hieracium umbellatum* (L.)—Very rare, Knockenjig Ford.

*Hieracium crocatum* (Fr.)—On the Nith near Ryehill.

Do. *Eupatorium* (Griseb.)—Very rare, below Ellick Bridge.

*Hieracium boreale* (Fr.)—Common on the Nith.

*Hypochaeris radicata* (L.), LONG-ROOTED CAT'S EAR—Very common.

*Leontodon hispidus* (Linn.), ROUGH HAWKBIT—Very common.

*Leontodon autumnalis* (L.), AUTUMNAL HAWKBIT—Common.

*Leontodon autumnalis*, var. *pratensis* (Koch)—Near source of Euchar and Glenglass Burn.

*Taraxacum officinale* (Web.), DANDELION—Common.

Do. do. var. *palustre* (DC.)—Not uncommon in the wet hill pastures.

*Sonchus oleraceus* (L.), COMMON SOW THISTLE—Common.

*Sonchus arvensis* (L.), CORN SOW THISTLE—Common in corn-fields.

#### CAMPANULACEÆ.

*Jasione montana* (L.), SHEEP'S-BIT—Common.

*Campanula rotundifolia* (L.), HAREBELL—Common.

Do. *latifolia* (L.), GIANT HAREBELL—Newark wood, Polskeoch, and Crawick stream.

#### VACCINIACEÆ.

*Vaccinium Oxycoccus* (L.), CRANBERRY—Town moor.

Do. *Vitis-Idea* (L.), COWBERRY—Scarcely distributed in sub-alpine glens, on the Lowthers very abundant.

*Vaccinium Myrtillus* (L.), BLAEBERRY—Common.

#### ERICACEÆ.

*Andromeda Polifolia* (L.), WILDROSEMARY—Very rare, Black Loch.

*Calluna Erica* (DC.), LING or HEATH—Common.

*Erica tetralix* (L.), HEATH—Very common.



*Erica cinerea* (L.), FINE-LEAVED HEATH—Common.

*Pyrola minor* (Sw.), LESSER WINTER GREEN—Very local, below Mennock, Glendyne, and near Craigdarroch.

#### PRIMULACEÆ.

*Primula vulgaris* (Huds.), PRIMROSE—Common.

*Lysimachia vulgaris* (L.), YELLOW LOOSESTRIFE—In a ditch above Gateside, on the Nith near Saw Mill.

*Lysimachia nemorum* (L.), YELLOW PIMPERNEL—Common.

*Anagallis arvensis* (L.), SCARLET PIMPERNEL or POOR MAN'S WEATHER GLASS—Chiefly as a garden weed.

#### OLEACEÆ.

*Fraxinus excelsior* (L.), ASH—Generally planted, but undoubtedly native in Ashcleugh, Crawick.

*Ligustrum vulgare* (L.), PRIVET—Planted.

#### GENTIANEÆ.

*Gentiana campestris* (Linn.), FIELD GENTIAN—On hilly pastures, as at Barr Moor and Euchar.

*Menyanthes trifoliata* (L.), BOG BEAN—Black Loch.

#### BORAGINEÆ.

*Symphytum officinale* (L.), COMMON COMFREY—Not common, Braeheads, Manse Pool, Kirkcunel, &c.

*Symphytum tuberosum* (L.), TUBEROUS COMFREY—Abundant north of Kirkcunel Station.

*Symphytum asperrimum* (Bab.), ROUGH COMFREY—Auchengruith, introduced.

*Achusa sempervirens* (L.), EVERGREEN ALKANET—Sanquhar Castle, the only relic of the Castle garden.

*Myosotis cœspitosa* (Schultz)—Fairly common along the roadside ditches, as at Crawick and Connelbush.

*Myosotis repens* (D. Don.), CREEPING FORGET-ME-NOT—The common form in the district.

*Myosotis arvensis* (Hoff.), FIELD SCORPION GRASS—Common.

- Myosotis arvensis*, var. *umbrosa* (Bab.)—Common in the woods.  
*Myosotis versicolor* (Reichb.), BLUE AND YELLOW SCORPION GRASS—Common in the meadows.

## SCROPHULARINEÆ.

- Verbascum Thapsus* (L.), COMMON MULLEIN—Very rare, a few plants near Railway Station.  
*Linaria vulgaris* (Mill.), YELLOW TOAD FLAX — Rare, at Sanquhar Castle, and near Old Barr.  
*Scrophularia nodosa* (L.), KNOTTED FIGWORT—Not uncommon in moist places.  
*Digitalis purpurea* (L.), FOXGLOVE—Common.  
*Veronica hederaefolia* (L.), IVY-LEAVED SPEEDWELL—Very rare on roadside near Nith Mills.  
*Veronica agrestis* (L.), GREEN FIELD SPEEDWELL—Abundant as a garden weed, less so in the fields.  
*Veronica arvensis* (L.), WALL SPEEDWELL—Common.  
*Do. serpyllifolia* (L.), THYME - LEAVED SPEEDWELL — Common.  
*Veronica officinalis* (L.), COMMON SPEEDWELL—Common.  
*Do. Chamædrys* (L.), GERMANDER SPEEDWELL—Common.  
*Do. scutellata* (L.), MARSH SPEEDWELL—Near Ulzieside sheep folds, at Grange Mill dam.  
*Veronica Beccabunga* (L.), BROOKLIME—Rare, in ditches in Crawick Glen.  
*Euphrasia officinalis* (L.), EYEBRIGHT—Very common.  
*Bartsia Odontites* (Huds.), RED EYEBRIGHT—Common.  
*Pedicularis palustris* (L.), LOUSEWORT—Common in boggy places.  
*Pedicularis sylvatica* (L.), RED RATTLE—Common in wet heather.  
*Melampyrum pratense* (L.), COMMON COW WHEAT—Abundant in Euchan Glen.  
*Rhinanthus Crista-galli* (L.), YELLOW RATTLE—Common.

## LENTIBULARIÆ.

- Pinguicula vulgaris* (L.), BUTTERWORT—Common in peaty bogs.

## LABIATÆ.

- Mentha Piperita*, var. *officinalis* (Hull.), PEPPERMINT—An escape, in ditch in the Glebe.

*Mentha sativa*, var. *rivalis* (L.C.), RED MINT—The common wild mint of the district.

*Mentha arvensis*, var. *Nummularia* (Schreb), CORN MINT—Common in cornfields.

*Thymus Serpyllum* (Fr.), WILD THYME—Very common on dry heaths.

*Nepeta Glechoma* (Benth.), GROUND IVY—Generally distributed, but not common.

*Prunella vulgaris* (L.), SELF-HEAL—Common.

*Stachys Betonica* (Benth.), BETONY—Abundant, on Euchar, and Nith from Euchar to Elioek Bridge.

*Stachys palustris* (L.), MARSH WOUNDWORT—Common.

Do. *sylvatica* (L.), WOOD WOUNDWORT—Common.

*Galeopsis speciosa* (Mill.)—In cultivated ground, Old Barr and Greenhead, Wanlockhead.

Do. *Tetrahit* (L.), COMMON HEMP NETTLE—Common.

*Lamium amplexicaule* (L.), HENBIT.

*Lamium purpureum* (L.), RED DEAD NETTLE—Common.

*Lamium album* (L.), WHITE DEAD NETTLE—Roadside near Carco, only locality.

*Teucrium Scorodonia* (L.), WOODSAGE—Common.

*Ajuga reptans* (L.), COMMON BUGLE—Common in wet pastures.

#### PLANTAGINEÆ.

*Plantago major* (L.), GREATER PLANTAIN—Very common.

Do. *lanceolata* (L.), RIBWORT or RIBGRASS—Very common.

#### ILLECEBRACEÆ.

*Scleranthus annuus* (L.), KNAPWELL or KNOWEL—Not common, in sandy fields.

#### CHENOPODIACEÆ.

*Chenopodium album*, var. *viride* (L.), GOOSEFOOT or FAT-HEN—Common.

*Atriplex angustifolia* (Sm.), ORACHE—Common.

#### POLYGONACEÆ.

*Polygonum Convolvulus* (L.), BLACK BINDWEED—Common in the fields.

*Polygonum aviculare* (L.), KNOT GRASS—Very common.

Do. *Hydropiper* (L.), WATER PEPPER—Fairly common in wet places.

*Polygonum Persicaria* (L.), SPOTTED PERSICARIA—Common.

Do. *amphibium*, var. *terrestret* (Leers)—On the embankment near the Station.

*Rumex sanguineus*, var. *viridis* (Sibth.), GREEN-VEINED DOCK—Common.

Do. *obtusifolius* (L.), BROAD-LEAVED DOCK—Common.

Do. *crispus* (L.), CURLED DOCK—Common.

Do. *alpinus* (L.), MONK'S RHUBARB—An escape, at Euchar Bank.

Do. *Acetosa* (L.), COMMON SORREL—Common.

Do. *Acetosella* (L.), SHEEP'S SORREL—Very common.

#### EUPHORBIACEÆ.

*Euphorbia Helioscopia* (L.), SUN SPURGE—Common.

Do. *Peplus* (L.), PETTY SPURGE—Very rare, near Railway Station.

*Mercurialis perennis* (L.), DOG'S MERCURY—Common in the woods.

#### URTICACEÆ.

*Ulmus campestris*, var. *suberosa* (Ehrh.), COMMON ELM—Generally planted.

*Urtica dioica* (L.), COMMON NETTLE—Common.

Do. *urens* (L.), SMALL NETTLE—Common in the farmyards.

#### CUPULIFERÆ.

*Betula alba* (L.), BIRCH—Common.

*Alnus glutinosa* (L.), ALDER—Common.

*Quercus Robur* (L.), OAK—Common.

*Corylus Avellana* (L.), HAZEL—Common.

*Castanea sativa* (Mill.), CHESTNUT—Planted.

*Fagus sylvatica* (L.), BEECH—Common.

#### SALICINEÆ.

*Salix pentandra* (L.), BAY-LEAVED WILLOW—On Nith below Mains, Ellick wood, and Burnfoot.



- Salix fragilis* (L.), CRACK WILLOW—Very rare, Elliock woods.  
*Do. alba* (L.), WHITE WILLOW—Holm woods, planted.  
*Do. purpurea* (L.), PURPLE OSIER—Common on Nith.  
*Do. do.*, var. *Woolgariana* (Borr.)—Common on Nith.  
*Do. viminalis* (L.), OSIER—Generally planted.  
*Do. cinerea* (L.), GREY SALLOW—Common.  
*Do. do.* var. *aquatica* (Sm.)—Very rare, on Nith near Mains.  
*Do. aurita* (L.), ROUND-EARED SALLOW—Common.  
*Do. Caprea* (L.), GREAT SALLOW—Common.  
*Do. phylicifolia*, var. *Davalliana* (Sm.), Common on Euchar and Nith.  
*Do. do.*, var. *tenuior* (Borr.)—Very rare, near Glen-glass.  
*Do. do.*, var. *tetrapla* (Walker)—Rare, near Burnfoot.  
*Do. nigricans* (Sm.), BLACK WILLOW—A few small trees near Euchar Head.  
*Populus alba* (L.), WHITE POPLAR—Planted.  
*Do. tremula* (L.), ASPEN—In woods, a native.  
*Do. nigra* (L.), BLACK POPLAR—Introduced, as at Mains and Knockenstob.

## EMPETRACEÆ.

- Empetrum nigrum* (L.), CROWBERRY—Common on the Lowthers, less so on other hills.

## CONIFERÆ.

- Juniperus communis* (L.), JUNIPER—Not common, Kello and Euchar glens.  
*Taxus baccata* (L.), YEW—Planted.  
*Pinus sylvestris* (L.), SCOTCH FIR—Planted.

## ORCHIDEÆ.

- Listera ovata* (R.Br.), TWAYBLADE—Not infrequent, Auchengruith, Euchar, &c.  
*Epipactis latifolia* (Sm.), HELLEBORINE—Very rare, Crawick woods, near Knockenhair, Rifle Range.  
*Orchis mascula* (L.), EARLY PURPLE ORCHIS—Common in pastures

*Orchis latifolia* (L.), MARSH ORCHIS—Common in wet meadows.

*Orchis maculata* (L.), SPOTTED HAND ORCHIS—Common.

*Habenaria conopsea* (Benth.), FRAGRANT ORCHIS—Common, especially so in Euchar.

*Do.* *albida* (R.Br.), SMALL WHITE ORCHIS—Rare, on the banks of Euchar, near Waterfall.

*Do.* *chloroleuca* (Ridley), BUTTERFLY ORCHIS—Not infrequent in moist woods and meadows.

#### IRIDEÆ.

*Iris Pseudacorus* (L.), YELLOW FLAG—Rare, on the Crawick near Spango, Laggie.

#### AMARYLLIDEÆ.

*Narcissus Pseudo-narcissus* (L.), DAFFODIL—An outcast, on Nith near Saw Mill.

#### LILIACEÆ.

*Allium ursinum* (L.), RAMSONS—Common in the woods.

*Scilla nutans* (Sm.), WILD HYACINTH—Very common.

*Narthecium ossifragum* (Huds.), BOG ASPHODEL—Rare, on boggy places on hills.

#### JUNCACEÆ.

*Juncus bufonius* (L.), TOAD RUSH—Common on the waysides.

*Juncus squarrosus* (L.), HEATH RUSH—Common on the moors.

*Do.* *effusus* (L.)—Common.

*Do.* *supinus* (Moench)—Common in hill ditches.

*Do.* *do.*, var. *fluitans* (Fr.)—Very rare, Auchengruith Mill dam.

*Do.* *acutiflorus* (Ehrh.), SPRIT or SPROT—Common on the moors.

*Luzula pilosa* (Willd.), WOOD RUSH—Not common, on wooded banks.

*Luzula maxima* (DC.), GREAT WOOD RUSH—Common.

*Do.* *campestris* (DC.), FIELD WOOD RUSH—Very common.

*Do.* *multiflora*, var. *congesta* (Koch)—Common on the moors.

## TYPHACEÆ.

*Sparganium ramosum* (Curtis), BRANCHED BUR REED—Very rare, on Kelloside common.

*Do. simplex* (Huds.), UNBRANCHED BUR REED—On Nith above Saw Mill, only locality.

## NAIADACEÆ.

*Triglochin palustre* (L.), MARSH ARROW GRASS—Common on the hills.

*Potamogeton natans* (L.), BROAD-LEAVED POND WEED—Common in the ditches and slow streams.

*Potamogeton pusillus* (L.), SMALL POND WEED—In pools at Knockenhair, Auchengruith, and Guffockland.

*Do. heterophyllus* (Schreb.), VARIOUS-LEAVED POND WEED—Very rare, Guffockland dam.

## CYPERACEÆ.

*Eleocharis palustris* (R.Br.), CREEPING SPIKE RUSH—Common by the side of Nith.

*Scirpus cæspitosus* (L.), DEER'S HAIR—Common on the moors.

*Do. setaceus* (L.), BRISTLE MUD RUSH—Rather rare, along muddy roadsides.

*Do. sylvaticus* (L.), WOOD RUSH—Frequent on Nith below town.

*Eriophorum vaginatum* (L.), HARE'S-TAIL COTTON GRASS—Common on the hills.

*Do. angustifolium* (Roth.), COMMON COTTON GRASS—Common.

*Do. do.*, var. *elatius* (Koch)—Rare, Knockenstob Moor, Glenmaddie Craig.

*Carex dioica* (L.)—Not common, wet places on the Braehead.

*Do. pulicaris* (L.), FLEA CAREX—Common in wet places.

*Do. muricata* (L.), PRICKLY CAREX—Not infrequent along the road sides.

*Do. echinata* (Murr.), LITTLE PRICKLY CAREX—Not uncommon.

*Do. remota* (L.), DISTANT-SPIKED CAREX—Common in shady woods.

- Carex ovalis* (Good.), OVAL-SPIKED CAREX—Common.
- Do. curta* (Good.), WHITE CAREX—Not uncommon, Barr Bank, Farthingmolloch Burn.
- Do. aquatilis*, var. *Watsoni* (Syme), WATER CAREX—Abundant on Nith.
- Do. Goodenowii* (Gay.), COMMON CAREX—Common.
- Do. glauca* (Murr.), GLAUCOUS HEATH CAREX—Common on the heath.
- Do. pilulifera* (L.), PILL-HEADED CAREX—Common.
- Do. præcox* (Jacq.), EARLY CAREX—Common on dry banks.
- Do. pallescens* (L.), PALE CAREX—Not infrequent.
- Do. panicea* (L.), CARNATION CAREX—Common.
- Do. sylvatica* (Huds.), WOOD CAREX—In Euchar and Crawick Glens.
- Do. levigata* (Sm.), SMOOTH-STALKED BEAKED CAREX—Newark Wood and Matthew's Folly.
- Do. binervis* (Sm.), GREEN-RIBBED CAREX—Not uncommon on the hills.
- Do. fulva* (Good.), TAWNY CAREX—Common on hills.
- Do. do.* var. *Hornschurchiana* (Hoppe)—Fairly common on moist clayey banks, on the hills.
- Do. flava* (L.), YELLOW CAREX—Common.
- Do. do.*, var. *minor* (Townsend)—Common on the higher hills.
- Do. hirta* (L.), HAIRY CAREX—Rare, on a few places on Nith, as below Saw Mill.
- Do. rostrata* (Stokes), BOTTLE CAREX—Not common.

## GRAMINEÆ.

- Phalaris canariensis* (L.), CANARY GRASS—An escape, in Crawick Woods.
- Do. arundinacea* (L.), REED CANARY GRASS—Common along River Nith.
- Anthoxanthum odoratum* (L.), SWEET-SCENTED VERNAL GRASS—Common.
- Alopecurus geniculatus* (L.), BENT FOXTAIL—Common in roadside ditches.
- Alopecurus pratensis* (L.), COMMON FOXTAIL—Very common.
- Milium effusum* (L.), MILLET GRASS—Very rare, Holm walks.



*Phleum pratense* (L.), TIMOTHY GRASS or CAT'S-TAIL — Very common.

*Do. arenarium* (L.), SEASIDE CAT'S-TAIL—Very rare, Brae-heads.

*Agrostis canina* (L.), BROWN BENT GRASS—Common in peaty heaths.

*Do. alba* (L.), FIORIN GRASS—Common in wet ditches.

*Do. vulgaris* (With.), FINE BENT GRASS—Very common in the meadows.

*Aira caryophylla* (L.), SILVERY HAIR GRASS—Not common.

*Do. præcox* (L.), EARLY HAIR GRASS—Rare, on dry banks.

*Do. cæspitosa* (L.), TUFTED HAIR GRASS—Common.

*Do. flexuosa* (Trin.), WAVY HAIR GRASS—Common in heathy places.

*Holcus mollis* (L.), SOFT GRASS—Common.

*Do. lanatus* (L.), YORKSHIRE FOG—Common.

*Avena flavescens* (L.), YELLOW OAT GRASS—Rare, roadside, Crawick Bridge, and Bankhead pit.

*Avena pratensis* (L.)—Common in the holms of Nith.

*Arrhenatherum avevaceum* (Beauv.), FALSE OAT GRASS—Not common.

*Do. do.* var. *nodosum* (Reich.)—Common.

*Triodia decumbens* (Beauv.), HEATH GRASS—Common on the heathy pastures.

*Cynosurus cristatus* (L.), DOG'S-TAIL GRASS—Common.

*Koeleria cristata* (Pers.), CRESTED HAIR GRASS—Dry pastures, Spango, &c.

*Molinia cærulea* (Moench), PURPLE MOLINIA—Not infrequent in the moors.

*Melica nutans* (L.), MOUNTAIN MELIC—Not uncommon, Crawick, Euchan, and Kello Glens.

*Do. uniflora* (Retz.), WOOD MELIC—Common.

*Dactylis glomerata* (L.), COCK'S-FOOT—Common.

*Briza media* (L.), QUAKING GRASS—Not uncommon.

*Poa annua* (L.), ANNUAL MEADOW GRASS—Common.

*Do. nemoralis* (L.), WOOD-STALKED GRASS—Rare, on rocks along Nith.

*Do. do.* var. *glaucantha* (Reichb.)—On rocks Kello Water, only locality.

*Poa pratensis* (L.), SMOOTH-STALKED POA—Common.

*Do. trivialis* (L.), ROUGH-STALKED POA—Common.

*Glyceria fluitans* (R.Br.), FLOAT GRASS—Common.

*Festuca sciuroides* (Roth.)—Not uncommon, on roadside, and in cultivated fields.

*Do. ovina* (L.), SHEEP'S FESCUE—Common on the hills, often viviparous.

*Do. rubra* (L.), HARD FESCUE—Common.

*Do. elatior*, var. *lohiacea* (Huds.)—Rare, Sanquhar Castle.

*Do. do.* var. *pratensis* (Huds.), MEADOW FESCUE—Not common, in meadows and along waysides.

*Bromus giganteus* (L.), TALL BEARDED GRASS—Common in woods.

*Do. asper* (Murr.), HAIRY BROME GRASS—Common along rivers.

*Do. racemosus* (L.), SMOOTH BROME—Not common.

*Do. mollis* (L.), SOFT BROME—Common.

*Brachypodium sylvaticum* (Roem.), FALSE BROME—Common.

*Lolium perenne* (L.), RYEGRASS—Common.

*Do. do.* var. *Italicum* (Br.), ITALIAN RYE—Cultivated.

*Lolium temulentum*, var. *arvense* (With.), DARNEL—Very rare, Nith at Kirkconnel.

*Triticum caninum* (Beauv.), WHEAT GRASS—Common.

*Do. repens* (Beauv.), COUCH GRASS—Common.

*Nardus stricta* (L.), MAT GRASS—Common on hills.

#### FILICES OR FERNS.

*Hymenophyllum unilaterale* (Bor.), FILMY FERN—Near sources of Kello and Mennoch Waters.

*Pteris aquilina* (L.), BRAKE or BRACKEN—Common.

*Cryptogramme crispa* (R.Br.), PARSLEY FERN—Rare, on the hills at Euchar Bank.

*Lomaria Spicant* (Desv.), HARD FERN—Common in the woods and on banks.

*Asplenium Adiantum-nigrum* (L.), BLACK SPLEENWORT—Rare, Sanquhar Castle, and on railway wall near Ryehill.

*Asplenium viride* (Huds.), GREEN SPLEENWORT—Euchar Glen, nearly extinct.

- Asplenium Trichomanes* (L.), COMMON SPLEENWORT—Common.
- Asplenium Ruta-muraria* (L.), WALL RUE—Very rare, Sanquhar Castle and Euchar Bridge.
- Athyrium Filix-femina* (Roth.), LADY FERN—Very common.
- Scolopendrium vulgare* (Syme), HART'S TONGUE—A few plants found in Euchar.
- Cystopteris fragilis* (Bernh.), BRITTLE BLADDER FERN—Kello Water, Orchard Burn, very abundant.
- Polystichum lobatum*, var. *aculeatum* (Syme), PRICKLY SHIELD FERN—Not infrequent in the upland glens.
- Lastræa Oreopteris* (Presl.), SWEET MOUNTAIN FERN—Common in the hilly districts.
- Lastræa Filix-mas* (Presl.), MALE FERN—Common.
- Lastræa dilatata* (Presl.), BROAD SHIELD FERN—Common.
- Polypodium vulgare* (L.), COMMON POLYPODY—Very common.
- Polypodium Phegopteris* (L.), BEECH FERN—Common.
- Do. *Dryopteris* (L.), OAK FERN—Common along wooded streams.
- Ophioglossum vulgatum* (L.), ADDER'S TONGUE FERN—In the meadows at the Shooting Range.
- Botrychium Lunaria* (Sm.), MOONWORT—In hill pastures, as at Ulzieside.

## EQUISETACEÆ.

- Equisetum arvense* (L.), FIELD HORSE TAIL—Common.
- Do. *pratense* (Ehrh.)—Very rare, Holm Wood, and Nith above Saw Mill.
- Do. *sylvaticum* (L.), WOOD HORSE TAIL—Common.
- Do. *palustre* (L.), MARSH HORSE TAIL—Not common, roadside Nether Cog, reservoir Kirkconnel.
- Do. *limosum* (L.), SMOOTH HORSE TAIL—Common in wet places.

## LYCOPODIACEÆ.

- Lycopodium Selago* (L.), FIR CLUB MOSS—Sparingly on upland moors.
- Do. *clavatum* (L.), COMMON CLUB MOSS—Local, on Craigdarroch Moor, Glenmaddie and Pampha Linns.

*Lycopodium alpinum* (L.), ALPINE CLUB MOSS—Very rare, near the march on the Lowthers.

*Selaginella selaginoides* (Gray)—Common in boggy places on the hills.

#### CHARACEÆ.

*Chara fragilis*, var. *barbata* (Gant)—In sheep drains near Pol-skeoch.

*Nitella opaca* (Agardh.)—Auchengruith and Guffockland Mill dams, and near Brickwork.

#### M O S S E S.

THE Mosses recorded in this List do not by any means comprise all those to be found in the district, but only those discovered by the writer. As many other species doubtless exist, the list is a very imperfect one, but is here given for its scientific value, and in the hope that some more competent bryologist may complete what the writer had but begun :—

<i>Sphagnum acutifolium.</i>	<i>Pleuridium subulatum.</i>
„ <i>purpureum.</i>	„ <i>alternifolium.</i>
„ <i>fimbriatum.</i>	<i>Blindia acuta.</i>
„ <i>squarrosum.</i>	<i>Trichostomum tophaceum.</i>
„ <i>rigidum compactum.</i>	<i>Barbula rigida.</i>
„ <i>cymbifolium.</i>	„ <i>muralis.</i>
<i>Andrea petrophila.</i>	„ <i>unguiculata.</i>
„ <i>alpina.</i>	„ <i>rigidula.</i>
<i>Gymnostomum rupestre.</i>	„ <i>spadicea.</i>
„ <i>curvirostrum.</i>	„ <i>convoluta.</i>
<i>Weissa viridula.</i>	„ <i>tortuosa.</i>
<i>Dichodontium pellucidum.</i>	„ <i>subulata.</i>
<i>Dicranella squarrosa.</i>	<i>Ceratodon purpureus.</i>
„ <i>peteromala.</i>	<i>Eucalypta vulgaris.</i>
<i>Dicranum scoparium.</i>	<i>Grimmia apocarpa.</i>
<i>Campylopus atrovirens.</i>	„ <i>rivulare.</i>
„ <i>fragilis.</i>	„ <i>maritima.</i>
<i>Leucobryum glaucum.</i>	„ <i>pulvinata.</i>
	„ <i>trichophylla.</i>



*Rhacomitrium aciculare.*  
 „ *heterostichum.*  
 „ *fasciculare.*  
*Ptychomitrium polyphyllum.*  
*Ulotia Bruchii.*  
 „ *phyllantha.*  
*Orthotrichum rupestre.*  
 „ *affine.*  
 „ *leiocarpum.*  
*Physcomitrium pyriforme.*  
*Funaria hygrometrica.*  
*Bartramia ithyphylla.*  
 „ *pomiformis.*  
 „ *fontana.*  
 „ *arcuata.*  
*Weberia nutans.*  
*Bryum bimum.*  
 „ *alpinum.*  
 „ *cæspiticiu.*  
 „ *argenteu.*  
 „ *capillare.*  
 „ *pseudo-triquetrum.*  
*Mnium cuspidatum.*  
 „ *undulatum.*  
 „ *hornu.*  
 „ *punctatum.*  
*Aulacomnium palustre.*  
*Atrichum undulatum.*  
*Pogonatum nanu.*  
 „ *aloide.*  
 „ *urnigeru.*  
*Polytrichum piliferu.*  
 „ *juniperu.*  
 „ *commune.*  
*Fissidens bryoides.*  
 „ *adiantoides.*  
*Cinclidotus fontinaloides.*

*Fontinalis antipyretica.*  
*Hedwigia ciliata.*  
*Neckera pumila.*  
 „ *crispa.*  
 „ *complanata.*  
*Pterygophyllum lucens.*  
*Thuidium tamariscinu.*  
*Pterogonium gracile.*  
*Thannium alopecurum.*  
*Isothecium myurum.*  
*Homalothecium sericeu.*  
*Brachythecium velutinum.*  
 „ *rutabulum.*  
 „ *rivulare.*  
*Eurhynchium myosuroides.*  
 „ *prælongu.*  
*Hyocomium flagellare.*  
*Rynchostegium ruscifolium.*  
*Plagiothecium denticulatum.*  
 „ *undulatum.*  
*Hypnum revolvens.*  
 „ *uncinatum.*  
 „ *filicinum.*  
 „ *commutatum.*  
 „ *falcatum.*  
 „ *cupressiforme.*  
 „ *resupinatum.*  
 „ *molluscum.*  
 „ *stellatum.*  
 „ *cuspidatum.*  
 „ *Schreberi.*  
 „ *puru*  
 „ *stramineu.*  
 „ *scorpioides.*  
*Hylocomium splendens.*  
 „ *squarrosum.*  
 „ *loreu.*  
 „ *triquetrum.*

# FAUNA OF SANQUHAR DISTRICT.

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## BIRDS.

THE birds of the district fall naturally into two classes: those nesting in the locality, and the migratory. The latter differ little from those usually observed over the South of Scotland. Each autumn sees the *Redwing Fieldfare* flocking on the fields, and followed later by *Redpolls*, *Siskins*, *Bramblefinches*, &c. In severe winters the *Snow Bunting* is always to be seen at Wanlockhead, where I have seen it so late as May, and there also the *Ptarmigan* has been found. *Gulls* and other aquatic species frequent the Nith in the winter season, but there is no record of any noteworthy specimen having been seen. About thirty years ago a *Turtle Dove* was shot near Crawick—the only instance of its occurrence in the district, though its range of habitat has been gradually extending northward. Since then, two migratory species deserving of record have been captured. The one, the *Golden Oriole*, was found at Kirkconnel, dead amidst the snow; the other, the *American Redwinged Starling*, partially devoured by a cat, was seen by the writer at Kirkconnel in the winter of 1887.

Of the birds nesting in the district, the songsters rank first, both in numbers and importance. Of these, the *Missel Thrush* and the *Blackbird* are common. The former, more wary and cunning, selects the outlying glens and woods, while the “Blackie” shows a decided attachment to the haunts of man. The *Maris* or *Song Thrush* is a comparatively rare bird, the severe winters of 1885 and 1886 having almost exterminated them. Of the *Ring Ouzel*, or *Mountain Blackbird*, this is *par excellence* the home. In every rocky glen or rugged mountain scar his impudent chatter may be heard. With his nest firmly planted on the ledge of some steep rock, or buried in the heather bush on an overhanging crag in some lofty glen, he rears his voracious

brood in complete security. The same, or presumably the same, pair return year after year to the same place to breed, and the nests of many preceding seasons may be found within a few yards of each other. For no apparent reason, the glens of Glenim, Garple, and Gareland are most frequented, the first having annually a dozen or more pairs nesting.

The *Wheatear*, a most regular migrant, usually arriving on the 2nd of April, is common on the upland pastures.

The *Whinchat*, *Redbreast*, *Wren*, and the *Willow Wren*, with its feather-lined, dome-shaped nest, are familiar to all.

In the crevices of rocks in Crawick, a few *Redstarts* have built for a number of years, but elsewhere only a few pairs may be seen.

The *Sedge Warbler*, abundant in more favoured localities, is, on account of the lack of suitable nesting ground, here quite rare. Along the river, and in the hedges near South Mains, the *White-throats'* nests, and in the fir woods above, the *Golden-crested Wrens'*, are fairly common.

The *Garden Warbler* is rare, only one instance of its nesting having come under my observation.

The *Dipper*, or "Water Crow," one of the few birds hardy enough to withstand the winter's snows, may be found along almost all the water courses year after year in the same locality; and, with a sublime indifference to climatic conditions, he has his mossy nest concealed behind some waterfall, or in the crevice of some wall or other structure "reared by man's officious care," and commences hatching on the 14th April.

Of the *Tit* family, only the *Blue Tit* or *Blue Bonnet*, and *Great Tit* or *Ox-eye*, are found.

The *Pied Wagtail* and *Gray Wagtail* nest on the banks of the rivers, the latter, however, in decreasing numbers.

The *Chaffinch*—"Shilfa"—and *Hedge Sparrow* frequent every hedge; the *Sky Lark* and *Meadow Pipit* every meadow. In the bushes and on the banks of the Nith the *Tree Pipit* is common.

The *Yellow Hammer* and *Greenfinch*, common enough as winter visitors, are comparatively rare in the nesting season.

The *Martin*, *Sand Martin*, and *Swallow* are all common.

The *House Sparrow* is everywhere except at Wanlockhead.

The *Spotted Flycatcher* is not infrequently found in Crawick woods. The *Tree Creeper* is scarce, and limited to Euchar.

The *Red Bunting* and *Bullfinch* are frequently met with in the wooded glens and rushy moors.

The *Goldfinch* is very rare ; only twice have I known it to nest in the last four years—once in Kirkconnel, and once in Sanquhar.

The common *Linnet* probably breeds in the district, but so far I have failed to locate it.

The *Twite* and *Stonechat* have been reported. The former, I think, nests in Glendyne ; the latter I have never seen at any time.

*Starlings* and *Swifts* occupy all the available sites in the old Castle and other buildings.

The *Magpie* and *Carrion Crow*, nesting in the outlying woods and glens, still flourish in spite of constant persecution. *Jackdaws* nest in many of the chimney stalks in town, but their chief strongholds are the rocky steeps in Kello, Spango, and Polveoch.

The rookery in the Ellick woods supplies *Rooks* enough for the county.

The *Cuckoo* is common, especially in Euchar.

One pair of *Nightjars* have nested in the Holm woods for many years.

The *Tawny Owl*, *Long-eared Owl*, and *Barn Owl* are all represented. The former is common in the old woods ; the two latter are very rare, and limited to Auchensell woods and Crawick Glen. The *Short-eared Owl* is still occasionally seen in the Glendyne district, and in all probability nests in the heather there.

The hilly nature of the district favours the continuance of birds of prey, and one can still find the *Merlin*, *Sparrow Hawk*, and *Kestrel*. The *Peregrine Falcon*, until a few years ago, nested regularly in Spango burn. The game little *Merlin*, nesting in the heather round the Gareland, defies extermination. The *Sparrow Hawk*, more accessible, is gradually becoming scarcer, and may soon be extinct. The *Kestrel*, less persecuted, is quite common, there being scarcely an outlying glen in which his rude nest may not be found.



The *Ring Doves* nest in abundance in the fir woods.

Of game birds we have the usual group—*Red Grouse*, *Black Grouse*, *Pheasant*, and *Partridge*, and all in abundance ; and the *Woodcock* has been seen so late as June.

The *Corncrake* or *Landrail* is common, usually arriving about the 13th of May.

A few pairs of *Moorhen* and *Coot* breed among the sedges near the Nith.

*Curlews* and *Lapwings* are very abundant.

*Golden Plover* and *Snipe* nest in fair numbers on the higher grounds.

The *Sandpiper* or *Sand Whaup* nests on the sandy banks of the Nith and tributaries.

The *Redshank*, common enough in the marshy ground near Cumnock, has been but once found in the district. One pair in 1888 nested on Sanquhar Moor.

Of the *Ravens*, once common, only a solitary pair breed in the district. For many years they have nested in the same locality, in spite of constant persecution, and in a few years more they will certainly be exterminated.

In the fir woods near Elliock, and on Rigg Burn, a few pairs of *Hérons* are annually observed.

In the spring of 1884 a few pairs of *Black-headed Gulls* nested on the island in the Black Loch. In the following seasons their numbers so increased that the eggs literally covered the island, and some, unable to find accommodation, now build themselves nests like little boats on the floating leaves of the bog-bean and water-lilies that abound in the lake.

Of the *Duck* tribe, only the *Teal* and *Mallard* remain throughout the summer. The former is rare, and not a regular breeder ; the latter is common, and in some places abundant.

Mr Laurie, of Dalgoner, mentions having seen and shot the *Dotterel Plover* on the Scaur hills some years ago. Whether this was the genuine *Dotterel*, or only the *Duxlin*, it is impossible to state, as the birds have not been observed for the last few years, though I have searched the hills far and wide.

An interesting attempt was made by the late Duke of Buccleuch to introduce the *Quail*, *Ptarmigan*, and *Capercaillie*

into the district. The *Quail* hatched out all right, found their wings, and departed. The *Ptarmigan* followed suit. The *Capercaillie*, reared with difficulty, haunted the surrounding woods for a brief space, then one by one disappeared, and fell before the marauders' guns in other districts.

Excluding all species not personally authenticated, the total number nesting in the parishes of Sanquhar and Kirkconnel is 64—not a large number, but the absence of water-surface and marsh-lands eliminates almost wholly the aquatic species, while the scarcity of scrub and copse explains the paucity or absence of some well-known songsters.

The above list—the fruits of but a few years' observation on the part of the writer—is probably far from complete.

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## MAMMALS.

Standing on Knochenhair or Carco heights, and surveying the country beneath, one sees the narrow valleys of the Nith and tributaries, with their holms and pastures, flanked by higher ground, sloping into hills round and mossy, covered with heath and “spret.”

Recently-planted pine woods show dark here and there along the valley slopes, with a narrow fringe of natural woods of oak, birch, and willow bordering the rivers and streamlets. The existing remnant of natural wood gives no conception of the immensity of the forests of prehistoric times.

An examination of the district reveals the remains of oak, birch, and pine with dense undergrowths of hazel. Low in the valley, buried beneath the alluvial deposits of centuries, large trees have been exposed, such as furnished the ancient lake-dwellers of the moor with logs to form their canoes and build their island homes, the stakes of which still stand, silent monuments of their industry.

On the higher grounds, the oak-remains are replaced by birch and hazel, these gradually becoming smaller, till, on most of the storm-swept heights, they are entirely absent. This forest extended from the “World's End” (meaning *wold* or *wood* end),

north of the town, west to Scaur, and south-east to join that of Durisdeer, once famous for its "dun deer," thence along the mountains to join with those of Moffatdale and Ettrick. From historic evidence during and subsequent to the Roman Invasion, dense forests existed, not only in Scotland, but in the greater part of Britain. Scottish tradition accuses the Romans of having burned these forests to expel the hostile natives from their otherwise impregnable retreats. In later times, as the country became more populous and herds increased, the inhabitants had recourse to the fire and axe to secure their property, and even their lives, from the ravages of wolves. Even so late as the seventeenth century we find Cromwell compelling the burning of the Highland forests to exterminate the wolves. It is not too much to assume that the reasons which led to the disforestation of other districts existed also in Dumfriesshire.

Of the wild animals then abundant, but now extinct, in Britain, there were—The Bear, Wolf, Beaver, Boar, Reindeer, and the Wild White Cattle, the *Urus* of Cæsar (*Bos primigenius*), now represented by the white cattle of Hamilton Park and Chillingham. The preservation of large tracts of forest-land by the votaries of the chase, and the wild nature of the remoter districts, led to the survival of some of these animals to comparatively recent times. The Bear became extinct in the tenth century, the Reindeer in the twelfth, the Boar and the Wolf not until the seventeenth. Though no remains of these have been found in the immediate neighbourhood of Sanquhar, yet the evidence of their former presence in Dumfriesshire is conclusive enough.

In some excavations made by the late Sir William Jardine near Shaws, bone-remains of the Bear, Reindeer, Roe, and Red Deer were found. While no remains of the Wolf and Boar have been found, yet the monastic annals of Teviotdale detail the granting of the right of pasturage in Eskdale, the owner—who lived between 1153 and 1163—reserving for himself the right to hunt the *Wild Boar, Deer, and Stag*. In the name *Glenmaddie*, or *Glen of the Wolf*, the only record of that animal's presence is preserved, though no doubt it existed in other glens equally suitable to its habits. When these animals became extinct in the district history gives no record. Ere the close of the eleventh

century evidence, which it is needless here to detail, proves almost conclusively that the surrounding forests were at that time almost swept away. Following this, the Red Deer, Wild Cat, Marten, and Badger gradually became extinct or retreated northwards. The Roe and Fallow Deer can scarcely be considered indigenous to the district, the few ever found being but stray animals from the Drumlanrig preserves. The bone-remains found in the Deer Park adjoining the old Castle are those of the Fallow Deer kept by the Castle Barons for ornamental purposes.

The animals at present existing are all common and well-known species. Rarest of these are the Pole Cat—now very seldom seen, and probably limited to the Mennock Glen—and the Otter, of which but a few pairs exist on this section of the Nith. In the outlying or less frequented glens, a few Foxes annually breed. Though never very numerous, these animals, unlike all other animals of the chase, seem not only to survive persecution, but actually to increase. The district here is not by any means highly favourable to their increase, or even existence, their presence being in great measure due to their seeking refuge from the hounds of the lowland hunters. Hares, Rabbits, and Mountain Hares are abundant. These last are not indigenous, having been introduced on Hartfell, and subsequently on Cairntable, some fifty or sixty years ago, from which they have spread over all the higher ground.

The smaller rodents are numerous, and similar to those generally distributed throughout Scotland, and merely require mention—Brown Rat, Water Rat or Vole, House Mouse, Field Mouse, Harvest Mouse, Shrew Mouse, Mole, Weasel, Stoat, Tree Squirrel, Hedgehog, and the Common Bat.



## A P P E N D I C E S.



### A P P E N D I X A.

#### *List of Representatives in the Scottish Parliament.*

AN Act of the Scottish Parliament of 1427 ordained "that the small barons and the tenants need not come to Parliament nor general counsels, so that of each sheriffdom there be two or three wise men chosen at the head court of the sheriffdom, according to its size." In 1537 another Act ordained the barons to choose one or two of the wisest and most qualified to be Commissioners for the whole shire. In 1587 representation was limited to those who held "a forty shilling land in free tenantry of the King." The Parliaments sat at Scone, Perth, Stirling, or Edinburgh, and the members voted as one chamber. The following were the representatives chosen from Sanquhar :—

William Crichton—1645-47.

John Williamson—1661-63.

Provost Robert Carmichael—1665-67-69-72-78-81-82.

William Crichton—1690 till 1702.

James Veitch of Elloock—1755-60.

There were others, but the designations in many cases not being given, these are the only individuals regarding whom there can be any certainty.



### A P P E N D I X B.

#### *List of Commissioners who have represented the Burgh at the Convention of Royal Burghs, showing the spelling of the name of the town at various periods.*

1609	—Sanquhar	—Robert Phillop.
1610	—Sanchire	—William Hislop.
1612	—Sanquher	—Ihonn Brown.
1613	—Sancheir	—Ninian Fleeming.
1614	—Sanchar	—Ninian Fleeming.
1618	—Sanchair	—Johne Carmichael.
1621	—Sancher	—Michael Cunninghame.
1622	—Sanchare	—Johne Carmichael.
1624	—Sanquhar	—Hew Dick.

- 1626 — Sanquhare—Johnne Cochrane.  
 1627 — „ —Johnne Crichtoun.  
 1630 — „ —Hew Dick.

The Records are awanting from March 3, 1631, to July 3, 1649.

- 1656 — Sanquhar — Robert Creightoun.  
 1660 — „ —John Williamsone.  
 1665-88 — „ —Robert Carmichill.  
 1690 — Sanquhar—Maister John Boswald.  
 1691 — Sanquhar — Maister John Boswell.  
 1696 — „ —James Hunter.  
 1697 — Sanquhair—James Hunter.  
 1698 — Sanquhar — John Irvine.  
 1699 — Sanquhair—Robert Hunter.  
 1701-5 — „ —James Hunter.  
 1711-18 —Sanquhar —Abraham Crichton.  
 1719-20 — „ —John Crichton of Carco.  
 1720-21 — „ —George Irving.  
 1726 — „ —John Crichton.  
 1727 — „ —John Crichtoun.  
 1730 — „ —George Irving.  
 1731-5-6— „ —John Crichton.  
 1737 — „ —Hon. Patrick Boyle of Shewalton, Advocate,  
 afterwards one of the Senators of the  
 College of Justice.  
 1741 — „ —Charles Crichton, Merchant.  
 1742 — „ —Provost John Crichton.  
 1743-4 — „ —Charles Crichton.  
 1746 — „ —John Crichton.  
 1747 — „ —James Crichton (son of the Provost).  
 1749 — „ —James Orr, Town Clerk.  
 1755-7 — „ —Provost John Crichton.  
 1758-9 — „ —Alexander Goldie, W.S.  
 1760-2 — „ —James Crichton.  
 1763-5 — „ —George Clark Maxwell of Drumcrieff.  
 1767 — „ —Hon. George Clerk of Middlebie.  
 1768 — „ —George Clark, younger of Drumcrieff.  
 1769-80 — „ —George Clerk of Drumcrieff, one of the Com-  
 missioners of Customs.  
 1781 — „ —Provost Robert Whigham.  
 1811 — „ —Provost William Otto.  
 1816 — „ —Sir William Johnstone Hope, Bart., K.C.B.  
 1853-58 — „ —Provost John Williamson.  
 1860-2 — „ —Provost Samuel Whigham.  
 1863 — „ —Provost John Williamson.  
 1866 — „ —Provost William Kay.  
 1873 — „ —Hugh Gilmour, Edinburgh.

1874-78	—Sanquhar	—Provost W. J. Kennedy.
1879-82	— „	—Provost Thomas Scott.
1882-85	— „	—Provost John M'Queen.
1887	— „	—Provost Thomas Waugh.
1888	— „	—Provost James Fingland.
1889	— „	—Provost John M'Queen.

# APPENDIX C.

## *List of Commissioners from the Burgh of Sanquhar to the General Assembly of the Church of Scotland.*

1723	—Provost John Crichton of Carco.
1726-29	—Charles Areskine of Barjarg, His Majesty's Solicitor.
1730-33	—George Irving of Newtown.
1735	—Provost John Crichton.
1738-9	—Hon. Patrick Boyle of Shewalton, Advocate.
1746	—Provost John Crichton.
1749-61	—Hon. Patrick Boyle, one of the Senators of the College of Justice.
1763	—William Scott of Carcoside.
1764	—Master James Kirkpatrick, Advocate.
1769-71	—George Clark, Advocate.
1772	—William Hay of Craufurdstown.
1773	—Alexander Ferguson of Craigdarroch.
1774-5	—Provost Robert Whigham.
1776	—Alexander Wight, Advocate.
1777	—Provost Robert Whigham.
1778-80-88	—George Jardine, Professor of Logic in the University of Glasgow.
1781	—Archibald Arther, Professor of Moral Philosophy in the University of Glasgow.
1783	—William Aird, tenant of Kelloside.
1784-87	—Provost Robert Whigham.
1790-94	—John Peat, Writer in Edinburgh.
1795	—John M'Murdo, Esq., Drumlanrig.
1796-7	—Robert Whigham of Hallidayhill.
1798	—William Brydon, in Sanquhar.
1799	—Archibald Douglas, Solicitor, Edinburgh.
1801	—Wm. Hamilton, in Knockenhair.
1802	—John Crichton, Town Clerk.
1803	—Alexander M'Connochie, Esq., Advocate.
1804-17	—Henry Jardine, Esq., W.S. (Council Minutes from 1817 to 1831 amissing.)
1832-38	—Robert Whigham of Lochpatrick, Esq., Advocate.

- 1840 —John Black Gracie, W.S., Edinburgh,  
 1844-5 —James Stormonth Darling, W.S., Edinburgh.  
 1846-67 —James Veitch, Esq. of Eliock.  
 1868 —James Whigham, Sanquhar.  
 1884-86 —Rev. Wm. Hastie, B.D.

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A P P E N D I X D.

LIST OF PROVOSTS AND TOWN CLERKS.

*Provosts.*

- 1714-8 —Abraham Crichton.  
 1718 —Charles, Duke of Queensberry and Dover.  
 1719-34 —John Crichton of Carco, till his death in January, 1734.  
 1734, January to Michaelmas —Abraham Crichton of Carco.  
 1734, September, to 1741—John Crichton, clothier, Sanquhar.  
 1742-43 —Charles Crichton, merchant.  
 1744-64—John Crichton.  
 1764-72—James Crichton.  
 1772-88—Robert Whigham, merchant.  
 1789-90—John Lorimer, Chamberlain to the Duke of Queensberry.  
 1790-2 —William Johnston of Rounstownfoot.  
 1793-9 —Edward Whigham.  
 1800-12—William Otto.  
 1812-15—James Hamilton.  
 1815-32—Thomas Crichton.  
 1832-6 —William Broom.  
 1836-8 —John Braidwood.  
 1838-40—William Broom.  
 1840-50—Thomas Gibb.  
 1850-8 —John Williamson.  
 1858-62—Samuel Whigham.  
 1862-7 —John Williamson.  
 1867-72—Dr William Kay.  
 1872-8 —Dr W. J. Kennedy.  
 1878-81—Thomas Scott.  
 1881-4 —John M'Queen.  
 1884-7 —Thomas Waugh.  
 1887-9 —James Fingland.  
 1889-91—John M'Queen.

*Town Clerks.*

- 1699 —Robert Park (taken from the oldest recorded deed in the  
 Burgh).  
 —John M'Call.



- 1718-27—John Menzies.  
 1728-58—James Orr, described as a writer in Lanark.  
 1758-89—James Crichton.  
 1768 —William Maxwell, Depute.  
 1789-1807—John Crichton, son of the above James Crichton.  
 1807-10—Joseph Gillon of Ellisland, writer in Edinburgh.  
           John Kerr and James Bain, writers in Dumfries, Depute  
           Clerks.  
 1810-28—William Smith.  
 1828-60—J. W. M'Queen.  
 1860 —W. O. M'Queen, Joint-Clerk with his father.  
 1861-80—W. O. M'Queen.  
 1880, January—Joseph Carruthers, Depute Clerk.  
           ,, August —Joseph Carruthers, Joint Town Clerk.  
 1891 —Geo. B. Carruthers.

## APPENDIX E.

*Among those non-resident in the Town who, prior to the Municipal Reform Act, were elected at various times Members of the Town Council of Sanquhar, were the following:—*

The Duke of Queensberry.  
 James Ferguson of Craigdarroch.  
 John Maxwell of Terraughtie.  
 Wm. Thomson, Auchengruith.  
 Lord Elhock.  
 Joseph Gillies of Ellisland.  
 John Bramwell, Wanlockhead.  
 James M'Turk of Stenhouse.  
 J. Macalpine Leny of Dalswinton.  
 Robert M'Turk, Hastings Hall.  
 Sir Thomas Kirkpatrick of Closeburn.  
 George Muir of Castlecarry.  
 Wm. Mackay, Castlemains.  
 Wm. Aird, Kelloside.  
 Robert Lorimer, Gateside.  
 The Earl of Dalkeith.  
 The Marquis of Queensberry.  
 Thomas Crichton of Borland, afterwards of Auchenskeoch.  
 James Dunlop Ferguson of Carronhill.  
 Wm. Wilson, Butknowe.  
 John Hunter, Morton Mill.

## APPENDIX F.

*List of Honorary Burgesses and Guild Brothers.*

- Sir Thomas Kirkpatrick of Closeburn, who was for many years a member of the Town Council.
- 8th Novr., 1728.—William Murray of Murraywhat and George Irving, his servant.
- 30th Novr., 1728.—The Hon. Sir Thomas Gordon of Earlston, and John Cameron, servitor to the said Sir Thomas Gordon.
- 27th Mar., 1729.—John Hamilton of Kyse, writer in Lanark.
- 2nd April, 1729. —Lieutenant Whilla, Lieutenant in Major-General Honeywood's Regiment of Dragoons, and Thomas Oaks, his servant.
- Joseph Hunt, Quarter - Master in Major - General Honeywood's Regiment of Dragoons.
- 7th April, 1729. —The Hon. Sir John Whiteford of Blairwhan, and David Wilson, his servant.
- Laurence Morne, Sergeant in Captain Whiteford's Troop of Dragoons.
- 23rd Sept., 1729.—Matthew Sharpe, Esq.
- Mr James Smith, writer in Edinburgh.
- Thomas M'Conish, servitor to the Honourable Mr Charles Areskine of Barjarg, Advocate.
- (Mr Erskine was repeatedly elected the Burgh's Commissioner to the General Assembly of the Church of Scotland.)
- 30th Mar., 1730.—John Lockhart of Lee, Esquire, and William Baxter, his servant.
- Robert Riddell, younger of Glenriddell, Esquire, and John Welsh, his servant.
- William Hamilton of Hill, Commissar of Lanark, and William Hunter, his servant.
- 6th May, 1730. —Mr James Dalrymple, Advocate, and Hugh Monroe, his servant.
- Mr Robert Muir, Merchant in Ayr.
- 17th Octr., 1730.—William Hamilton, Esq., Brother German to the Laird of Bangour.
- William Smith, servitor to the Earl of Carnwath.
- 3rd Octr., 1737. —Mr Alexander Telfer of Penbreck, Tacksman of the Lead Mines at Wanlockhead. Also, Mr Daniel Telfer, his son, for good services done to the Burgh.
- 15th July, 1747. —The Right Honble. Henry, Earl of Drumlanrig, and The Right Honble. Lord Charles Douglas, sons of his Grace Charles, Duke of Queensberry and Dover.

- 7th Sept., 1779. —His Grace William Duke of Queensberry.  
 5th Octr., 1795. —Thomas Yorstoun, Esq., Factor to the Duke of Queensberry.  
 24th Jany., 1797.—James Otto, Tobacco Manufacturer, here.  
 6th July, 1811. —Thomas Crichton, Esquire, residing at Drumlanrig Castle. (He was the first who is expressly described as an Honorary Burgess.)  
 9th March, 1812.—James M'Turk, Esq. of Stanehouse.  
 5th April, 1813. —Nelson Williamson, Esquire, Lieutenant in His Majesty's Navy.  
 7th Sept., 1813. —Captains Grierson, Swanson, Dods, Thorburn, Graham, and Kirkpatrick, all officers of the Dumfriesshire Militia.  
 8th Sept., 1813. —Captains Ogilvie, Welsh, Grieve, Bevan, and Bremner, of the Dumfriesshire Militia.  
 9th Sept., 1813. —Captains Thorburn, Borthwick, Fair, Taylor, Irving, and Little, of the Dumfriesshire Militia.  
 1st Octr., 1813. —William Cuthill and Henry Jeffrey, Esquires, residing at Drumlanrig Castle.  
 25th Octr., 1854.—Lord Patrick James Herbert Crichton Stuart.

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## APPENDIX G.

### *List of Lands acquired by the Queensberry Family.*

- Sir James, Seventh Baron of Drumlanrig, acquired in—  
 1540.—Six merkland of Glenym ; the five merks of Dalpeddar.  
 Sir James, Eighth Baron of Drumlanrig, acquired in—  
 1606.—The lands of Cleughhead, in the barony of Tibbers, from the Rev. Robert Hunter, of Sanquhar, and his wife, Marguerite Hamilton.  
 William, First Viscount of Drumlanrig, and afterwards Earl of Queensberry, acquired in—  
 1636.—Five merkland of Auchensow, with the corn and waulk milns thirled to the same ; the six merkland of Auchengreach ; the five merkland of Castle Gilmour and Muirhead ; and the four merks of Upper and Middle Dalpeddar, from Alexander M'Math.  
 1639.—The whole barony of Sanquhar, containing the eight merkland of Glenmucklochs, the two merks of Farding, the three merks of Guffockland, six merks of Knockenjig, and the three merks of Corsenook, with the patronage of the parish, and of all chapels and churches thereto belonging, from William, first Earl of Dumfries.

James, the Second Earl of Queensberry, acquired in—

1666.—Lands of Barpark, Maynes, Kill, and Ullyside, the two hills Upper and Nether, the two Drumbayensis, Glenmady, Glenhead, Glenbarry, Freuchoch, Glengar, Crafford, Carvas, Burnfoot, Connelbuires, Kilside, Drumbuy, Glendog, Clarkleith, Duntercleuch, and Coig (called King's Coig), Coighead, Marchdyke, Glengover, Wanlockhead, Kinkendar, Cowrig, Boag, Browlies, Burnhead, Lockley, Auchentaggart, the lands called Quarters, and those of Lochburn, Ryehill, Kirkland, Townhead, and both the Carcos.

Charles, the Third Duke of Queensberry, &c., acquired in—

1746.—Lands of Castle Robert, in the parish of Kirkconnel, from Alexander Crichton of Gairland.

1752.—Lands and houses in Sanquhar.

Lands acquired since 1810 by the Duke of Buccleuch and Queensberry—  
Crairiepark and Burnmouth, from James Veitch of Eliock; Bank and Eucharhead, in Sanquhar, from James Veitch of Eliock; portion of Sanquhar Moor, when divided in 1830; subjects leased by Burgh of Sanquhar to M'Nab of Holm, and now part of the farm of Heuksland.

## APPENDIX H.

### *List of the Place Names of the District.*

<i>Name.</i>	<i>Situation and Description.</i>	<i>Derivation.</i>
Seysides or Steysides.	A low hill on the right bank of Euchar, above Glenglass, having very steep sides.	Stey, steep. Stey-sides, steep-sides.
Polvaird Loch.	A small loch lying in a hollow on the watershed between the sources of Euchar and Scaur. (See Chap. I.)	Polvaird, poet's or rhymer's stream. (Poll Bhaird.)
Cruffell.	A hill near Polvaird Loch, 1828 feet in height. The house of the same name, the habitation of Alexander Williamson, of Covenanting fame, lay on the banks of Euchar, immediately under.	A double term. Cruagh (Celt.), hill. Fell (Norse), hill.
Feuchaw Burn.	A tributary of Euchar on the right bank, about a mile below Glenglass. In an old account book belonging to the late Mr Williamson, the tenant of Barr, it is spelt Feughoch. There was at one time a house at the same place, and bearing the same name.	Feuchaw or Feughoch, woody (Celt. Fiodhach); or swampy (Celt. Fluich).
Glenlairie Burn.	The next tributary of Euchar below the Feuchaw Burn. Has a small waterfall near its out-fall.	Glenlarie, mare's glen (Celt. lair, a mare).



<i>Name.</i>	<i>Situation and Description.</i>	<i>Derivation.</i>
Glen Burn.	The next tributary of Euchan below Glenlarie Burn.	Self-explanatory.
Cload-hill	An eminence, 1478 feet high, at the head of the Glen Burn.	Celt. cladh, a mound or clach, a stone (?).
Glenmaddie Craig.	A crag, a little south of the Cloud hill.	Glenmaddie, dog's glen (Celt. madadh, a dog).
Glenmaddie Burn.	A tributary of Euchan, which it joins opposite Euchan Cottage. Here stood the old Glenmaddie house, but the new house was, at the division of the lands some years ago, removed further west, to near Glenlarie. At the old house a good specimen of glacial action on rock is to be seen.	
Cramlin or Cramlie Stell.	An ancient sheep-fold at the head of Glenmaddie Burn.	Cramlinn, crooked glen (Celt. Cruinn, ghlinn). Stell, fold or salmon pool.
Dumbringan.	The lands lying on the south side of Euchan, a little above old Barr, formerly a part of Ulzieside, but recently transferred to Glenmaddie farm.	Drumbringan, Ninian's ridge. (Ringan, Ninian.)
Glenairlie.	The bridge which spans Nith 4 miles south-east of Sanquhar.	Glen of the swift stream.
Knockengallie Burn.	Boundary between the parishes of Sanquhar and Durisdeer.	Hill of the rocks. (Celt. gallagh, a place full of rocks).
Slunkford.	A group of houses, at one time numbering seventeen, on both sides of above burn at its junction with Nith. Also name of ford over Nith at this spot.	Slough ford.
Dalpeddar (pro- nounced Day- pether).	The hill, 1291 feet high, between Glenairlie and Mennock on the north side of the valley.	Peter's valley.
Aylmerbank.	The natural wood which adorns the face of Dalpeddar hill.	Aylmer (Celt. amuir, a trough).
Lady Hebron.	An old thorn-tree on the south side of the road below Dalpeddar. Believed to have been haunted.	
Drudle-hill.	Little conical eminence on Dalpeddar hill at the head of the Brewster Burn.	Druid Hall (?). Druidle, to waste time (?). Comp. Droughduil (Wigtown) (?).
Evertown.	The original division of Dalpeddar farm nearest Mennock.	Ever—over—upper.
Mennock.	A tributary of Nith up this glen leads the road to Wanlockhead.	Smooth hill (Celt. min, cnoc); or mid hill (Celt. meadhonach).
Knockfeeble.	A house which stood behind Dalpeddar hill.	The people's hill (Celt. pobul; Lat. populus).
Glendauchan Burn.	A tributary of Mennock near Auchensow.	Glendauchan, glen of the mist (?)

<i>Name.</i>	<i>Situation and Description.</i>	<i>Derivation.</i>
Breckagh Burn (pronounced Braikie).	Joins Glenim Burn, which flows into Mennock.	Breckagh, spotted place (Celt. breac, speckled).
Glenim, Thirstane, and Knockoney.	All three houses situated in a secluded spot east of Mennock Glen. The first-named alone remains.	Glen of the butter. Thirstane, Third hill (?) Knock Oney, Oney's hill, or hill of the oak.
The Pan-grain.	A circular hill at the head of Glendauchan.	Hill of gravel; pan, pen, a hill; grean, gravel.
Glenclauch.	A tributary of Mennock on the same side, still higher.	Glen of the stone (Celt. clach, a stone).
Auchenlone.	A hill at the head of Enterkin Pass.	Field of the loaning, or of the lambs.
Auchentaggart		Auchentaggart, priest's field (sagart; Lat. sacerdos).
Ringbrae.	A house on the south slope of Auchentaggart where Lochburn falls into Mennock.	Point of the hill. (Celt. rinn, a point).
Auchengruith (pronounced Auchengrooch).	The farm was in former times called Castle-Gilmour.	Auchengruith, field of the marsh (Celt. greugh).
Ryehill.	Probably the most ancient place name of the district—at least, the earliest recorded habitation.	Ryehill, grey hill, or hill of the deer.
Bellsgill.	The upper lands of Ryehill.	Bell's glen or ravine.
Brandleys (formerly spelt Brownlies).	Situated, as are also Auchentaggart and Auchengruith, on the tableland lying east of Sanquhar.	Burned leas.
Shiel Burn.	A small tributary of Glendyne, which flows into Mennoch between Auchentaggart and Auchengruith.	Burn of the Shieling, or summer hut.
Glendyne.	A deep, romantic glen, running up towards Wanlockhead.	Deep glen (Comp. Ir. Glendoyne).
Glenearn.	The height crossed by the road leading from Bag to Cogshead.	Glen of the house or glen of the iron.
Glengaber.	A height overlooking Wanlock water, where stood the Castle of Glengaber.	Glen of the goat (?)
Glendorch Burn.	A tributary on the right bank of Wanlock, which itself flows into Crawick opposite Spingo.	Glendarroch, oak wood glen (?).
Glenbuie Burn.	A tributary of Wanlock on the left bank.	Yellow glen.
Duntercleuch.	A house situated near Glenbuie Burn.	Comp. Dunting Glen (Wigtown).
Clackleith.	Another shepherd's house lower down Wanlock.	Clackleith, greystone
Clenrae Castle.	Stood a little east of Crawick, about a mile above where it is joined by Wanlock.	Clenrae, sloping. (Celt. Claonrach).
The Slot.	A hollow near the head of Cog Burn.	Term applied to any hollow in a hill, or between two ridges.

<i>Name.</i>	<i>Situation and Description.</i>	<i>Derivation.</i>
Glensalloch Burn.	A tributary of Cog Burn, which flows into Crawick from the east, a mile above Spoth.	Miry glen, or glen of the willows.
Polstacher Burn.	Another small tributary of Cog.	Poll, stream, Stacher (?). Br. Sc. stacher, to stagger(?). Stream of the causeway (?). (Celt. Tochar.)
Bottomfoot.	A house which stood at the first gate on the road leading from Dinnirig to Glenries.	Self-explanatory.
Knockthreshold or Knock-threshle.	A rocky elevation on Drumbuie near the Barr Moor dyke, close above the plantation.	Hill of the rushes (?) Driscoll's hill, or Thorskiold's hill (?)
Thirlesholm.	This house stood on the banks of Nith, and was in Sanquhar parish, the river having run at that time on the north side of it, but by a change of its course, the house and land attached are now reckoned as in Kirkconnel.	River plain of the strong fort (Celt. dur lios), Comp. Ir. Thurles.
Connelbush.	Between Drumbuie and Burnfoot.	Connal's wood.
The Adie-path.	That sharp turn in the road from Burnfoot to Sanquhar at the foot of the brae, on the south side of which Mavisbank stands, and which is called "The Witches' Brae."	Adam's road, or the black ford road (Celt. ath, duibh).
Howgoat Burn.	The burn which joins Nith at the head of the Mains pool.	Howgoat, howgate, low-lying path.
Polmorroch or Powmorroch.	The cottage at the west end of Eliock wood, and south of Goosehill.	Murray's pool or stream.
Garple or Garple Burn.	A small burn which flows past Eliock House.	Rough stream (Celt. garbh poll).
Craigdarroch.	Near the top of Eliock wood, a little south of Eliock.	Oak tree crag.
Glenwhern.	Back part of Craigdarroch, formerly a separate farm.	Glen of the cairn.
Glengenny.	On Eliock, a mile east of Craigdarroch.	Kenneth's glen.
Brockholm.	Below Glengenny.	Badger holm.
Brock-isles.	A stretch of Nith in the vicinity of Brockholm.	Badger holms (Comp. with <i>isles</i> , the Celt. innis. Br. Sc. ink.)
Farthingmolloch or Farding-mullach.	Shepherd's house at the back of Craigdarroch Muir.	Molloch (Celt. hill). Farthing is the sum paid to superior (Comp. Leffnol, halfpenny hill (Wigtown).
Jock's Ruck.	A height on Haughcleughside farm overlooking Farthingmolloch burn.	Ruck, rick, hill.
Whing or Whang (The Larg Whang).	The hill of Ulzieside Farm, over which the road leads from Nithsdale to the head waters of Scaur and Ken.	Whang, Sc. whang, Ger. wang, a slice, Comp. Fang of the Merrick. Larg, hill slope.
Well-trees Cleuch.	Near the two small abrupt eminences at the head of the Whing Burn.	Ravine of the tree-shaded, whirlpool; Comp. Walltrees (Colvend).

<i>Name.</i>	<i>Situation and Description.</i>	<i>Derivation.</i>
Macturk's Gutter Broomplie Knowes.	A small tributary of the Whing Burn. Those hard little knowes lying on the opposite side of the Whing road from Ulzieside Farm-house.	Macturk's stream. Burned hillocks (?) or Comp. Broomy Knowes (Mochrum)
Auchenbarran.	A little holm besides Euchar at the base of Kemp's Castle, and opposite a small deep pool, with a table of rock overhanging it.	Field or plain of the hill top. (Celt. Achadh na barr.)
Tansie or Tanzie Well.	A well close to Auchenbarn, which formerly supplied Ulzieside with water.	Tansie, a well-known wild aromatic herb.
Ulzieside. (Pronounced Yülieside).	On the opposite side of Euchar from Kemp's Castle.	Side or district of apple trees. (Celt. Ubhla, a place of apples), or high side. (Celt. Uallach)
Glengape.	The glen, about a mile above Bank, leading over to Kello.	Open glen (?)
Carcarse.	The portion of Kelloside farm on the Sanquhar side of Kello.	The Carse of the fort or castle.
Polbrock or Penbrock Burn.	A tributary on the left bank of Kello, which it joins about half-a-mile above Kello Bridge. A most romantic spot, well worth a visit by botanists and geologists. It is much frequented by hawks.	Polbrook, badger stream. Penbrook, badger hill.
Tongue Craig	A craig near Polbrock, so called from its resemblance to a tongue as it slopes down to the water.	
Birkburn	Rises above Glengape house, and falls into Kello opposite Old Kelloside. The small farm of Birkburn is now absorbed in Drumbuie.	Birkburn, burn of the birches.
Drumbuie (Pronounced Drumboy).		Yellow ridge. (Celt. Druim, a ridge; buidhe, yellow.)
Dinninrig.	The houses which stand at the bridge which carries the road from Sanquhar to Brandleys, over Lochburn.	Ridge of the little forts (dun, a fort).
Lochlea or Lochley.	The lands on the west side of Lochburn opposite Bag, where a house so named once stood.	Grey loch or loch field.
Meadowbank. Corscruie or Auchendaffen.	A house on Lochley, close to Lochburn. The old farmhouse of Conrick (formerly Conrig), which stood near where the road from Knockenhair and Conrick joins the main road. One of the ancient garden trees still marks the spot. Part of the ruins remain	Self-explanatory. Hard carse (Celt. cruadh hard). Field of the white ox (achadh, damh, fionn).
Knockenhair	Situated at the foot of the hill of that name. The ancient name of this farm steading was Tonguehouse.	Hill of the slaughter. (Celt. ar.) (?)
The Stiel or Steel.	The east slope of Knockenhair hill, where the footpath leads over to Mossholm.	Steep, and so necessitating care in walking (to steel).
Crawick.		Carwick or carraig, rocky.



<i>Name.</i>	<i>Situation and Description.</i>	<i>Derivation.</i>
Chapmancleuch	A wooded cleuch on the east side of Crawick, between Corsebank and Spoth, where tradition says a chapman or pedlar was murdered.	Merchant's ravine.
Broadholm.	A house which formerly stood at the base of Knockenhair, and close to the banks of Crawick.	Self-explanatory.
Gannel Craig.	Opposite Broadholm, on the right bank of Crawick.	Sc. genyell, a recompense (?)
Polcraigie.	Another name for the Gannel Craig (?).	Polcraigie, rock pool.
CarcoSchlenders (Ch. hard).	The desintegrated rocks which rush down to the road below Carco.	Carco, Celt. cargagh, rocky. Schlenders, Scotch term for shingle on the face of a cliff.
Lintholm.	The holm below Knockenhair wood.	Holm for flax plant.
Polvernock.	A house which stood on the left side of the road near the entrance to the Holm Walks.	Pool of the hill gap (Celt. bearnagh gapped).
Lawer's Braes.	The wooded slope on left bank of Crawick, opposite the holm.	Self-explanatory.
Heuksland.	So called from Heuk, the name of a previous owner of the land.	
Blackaddie	Formerly the Manse of Sanquhar, now a farm-house, situated close to the deep pool in Nith called "The Minister's Pool."	Addie, black ford (Celt. ath, ford; duibh, black). Black added unnecessarily, as is common in place names.
Corse.	There are various places of this name. Corsehill, the eminence on the east side of Whing Burn, above the plantation; Corseburn, the ancient name of the Conrick Burn (see Corsecruie); Corseburn, the runner which formerly crossed the street of Sanquhar, but is now covered over; Corseknowe, the rising ground near Corseburn, on which the ancient cross of the burgh stood.	Corse, carse, or cross (a cross), or cross (a path).

For a fuller notice of the principal places in the foregoing list, the reader is referred to the Chapter on Topography.

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## ERRATA.

Page 1, line 6 from bottom—For “2890” read “2231 feet.”

., 1, line 3 from bottom—For “about 1000 feet,” read “over 400 feet.”

., 21, line 10 from bottom—Before “turned,” insert “he.”

., 40, line 6 from bottom—For “devived,” read “divided.”

., 52, line 7—Before “which” insert “of,” and from line 9 delete  
“of it.”

., 212, line 22—For “himself” read “himself.”

., 273, line 12 from bottom—Delete “which.”

., 299, line 17—For “poll” read “pole.”

., 333, lines 18 and 19—Delete “who was then a minor.”

., 370, line 14—For “eutensively,” read “extensively.”

., 379, line 18—For “isles,” read “aisles.”

., 390, line 12 from bottom—For “1830,” read “1849.”

., 421, line 5 from bottom—For “140,” read “230.”

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